BOOK OF

COMPLETE MEMBERSHIP

...OF THE...

RALSTON HEALTH CLUB



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Introductory Remarks

The present work is the only system of its kind in existence.

The importance of such a work can be understood when it is known that physicians who are progressive are everywhere on the lookout for ideas that will help them advance their patients toward a cure without the use of medicines. The maladies that will not yield to the treatments that are founded upon the medical systems are on the increase in number, and each year seems to add to the already long list. Thirty years ago there was no other remedy suggested for the cure of consumption, diabetes, rheumatism, gout, uric acid diathesis, and numbers of other diseases except drugs and medicines; to-day the doctor who would seek to employ drugs or medicines in the treatment of consumption or diabetes would be classed as a man guilty of criminal ignorance.

When rightly understood and applied at proper times the use of natural principles and methods in the treatment of sickness is sure to effect a permanent cure in ninety-nine cases out of every hundred. This fact is slowly but surely coming to be recognized.

The book now before you contains thousands of facts and suggestions that have been collected through that most exacting of all schools, the wide field of experience and actual test. Not one of them is an experiment. Nor are these treatments attempts to make use of the same methods or principles for all kinds of disease. The line of action varies widely and materially as one treatment follows another, each having its value in its particular class or use.

The success of each treatment will depend upon the honesty of the patient in following the directions given.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 1

Anti-Death

We take no patients and no individual cases. We have no medical practice, and do not teach or prescribe medicine.

RULE OF USE UNDER THE RENTAL SYSTEM.

This Treatment is private. It is rented to the Inside Member to whom it is sent, and the title will not at any time pass from the Ralston Health Club. The member has no right to loan this monograph or to allow any person to copy all or any part of it, or to come into possession by any means of any part or the whole of the same. This rule does not forbid the use of the Treatment by the member in behalf of any child or aged person who is actually in the member's household; but all others must become Inside Members of the Ralston Health Club in order to be entitled to the help of this Treatment. To become such members will not cost anything, as may be seen by consulting the final pages of the book of Inside Membership, if the steps are taken as there directed.

THE GREAT ANTI-DEATH TREATMENT.

The word *anti* means against; and the word *death,* as here employed and as explained in the book of Inside Membership, means decay of small life in the body.

What is known as a living organism is composed of a collection of small cells, each a living body in itself. You began life with only one tiny cell as your whole and sole possession; it was so small that it would have required a powerful microscope to see it; but it grew, and divided its increased bulk up into two cells, and each of these did the same; until, after about twenty-one such divisions, there were more than a million cells. Each one of these repeated the process until the parts of the body were laid out and the whole plan of the future human being was plainly set forth.

Having completed the perfect body, the same cells went on during the first twenty years of life, making it grow in size and weight; and, after that, there was nothing to do but maintain each day's loss by a new supply.

When a whole body dies, like that of a man or animal, it begins to decay almost as soon as the breath has left it; and nature is so much in a hurry that she will sometimes cause such decay while the body is still alive, as in gangrene and mortification. But the corpse is not allowed to disintegrate in the house or on the open ground if there are others who are affected by its putrid presence. They bury it in order to remove the danger from their own midst.

That is death as applied to a large body.

But that body is composed of tiny cells, each having life-functions of its own, and these cells come into life with wonderful celerity and die as quickly. Cells contain all the energy which you employ every time you think or act. They impart their energy to you by giving up their life for yours. That is, it is your life in cell-form which becomes your life in actual deeds, by a transfer of the vital impulses contained in the tiny cells to the whole life of your body. They break down in the very act of giving you their energy.

Not only do these little cells go to pieces for the purpose stated, but the tissue and structure of the body break down with them. The result is that every cell, whether alone, or as a part of some tissue, is a corpse in the body, and is chained there by the fact that it has no means of its own of getting away. There are no pall-bearers to carry it out to its grave.

Each dead cell is a danger to the health. It decays as soon as it perishes, and its death is in the body waiting for some agency to bring it out. If there were but few of these they might be treated as a poison merely, and not great enough to do much harm; but there are more millions of them in the body each day than you could count in a thousand years if you were to enumerate them at the rate of a million a second. They are all dead; most of them are decayed, and, after they have thus passed into the putrid state, they set up gases called toxins. Were it not for the fact that there are bacteria that were created for the purpose, these toxins would stop the action of your heart and lungs in a very short time. These germs, when too abundant, bring some specific form of disease to you, depending on the kind of toxins they feed upon. Thus disease is an excess of germs; while the germs themselves were trying to do your body a service by clearing it of its inner death.

This fact is very important.

As long as dead cells accumulate in the body, they will produce toxins, and as long as toxins are produced there will be germs of disease ready to devour them. If the latter overwhelm you, it is because you have allowed too much of this cell-death to pile up in your body.

Disease is like weeds: it is a process of cleaning house by the only agency that is then available. If you plant a garden and do not cultivate the ground weeds will come, and every weed you pull up lets in air and nitrogen to the roots of the plant. Disease is weed-pulling; but anti-death measures are like cultivation; the weeds never get a chance to make their presence a source of annoyance. The good gardener will keep the soil so clean by cultivation that it will never show a weed on its surface; and that is civilization.

The word death is here applied to the dead cells in the human body. We used to call them deat, and that is perhaps the better word, although it has been coined for the purpose. We will use it in this monograph.

When weeds come into a neglected garden, the owner is compelled to pull them up or suffer the loss of his plants. When deat has accumulated in the body and toxins invite the germs of disease, the owner of that body is compelled to fight the germs out, or else suffer the loss of the body. This is the story of sickness, disease and death. Every experiment, every known fact in the study of pathogenics,

and every law of nature that has a bearing on the subject, all agree that this story is a true one, and that it always will be a true one.

The gardener is given tools and methods with which to keep his land under careful culture. The human body is given certain agencies with which to carry off the accumulated deat or dead cells; and they are as follows in the order of their importance:

1. The lungs.
2. The pores.
3. The kidneys.
4. The colon.
5. The loss of blood.
6. Starving.
7. Childbirth.

The lungs.—This is the first of the great agencies by which deat is carried out of the body. Every full breath is loaded with gases, liquids and even with solids in microscopical form. The gases are largely burned up carbon. That the breath carries liquids may be tested by breathing against a pane of cold glass. That it exhales solids is proved by collecting its contents and examining them under a strong microscope. Few persons exhale enough air. They take very limited inhalations and very limited exhalations. The habit of breathing out a very long time, relatively speaking, say four or five seconds, and taking a quick in-going breath, will soon revolutionize the work of the lungs. The result will be that you will throw off ten to twenty times as much of the deat and toxins as you are now in the habit of doing. All persons, young and old, should be taught this as a new habit, and it should be persisted in.

The pores.—Each pore of the skin is like the end of a great sewer leading from a mighty city. The microscope shows not only the excretions in the form of solids resembling heaps of filth, but there are rivers of liquids and gases also that escape. This is mostly true of the pores below the lung areas, and extending over the body clear to the soles of the feet. If you varnish the body so as to shut up the pores and make them air tight, death will result in twenty minutes. This shows that they are always active even when they are seemingly closed up with dirt and the dryness of a neglected skin. The use of the evening bath just before retiring, by which the skin is cleaned from the waist to the feet, and the thorough warming up and chafing of the legs and feet, will serve to draw off many times more toxins and greater quantities of deat than now occurs.

The kidneys.—As the blood passes through the intestines and goes towards the kidneys, the latter act by the spongy coverings as absorbents of the urine in the body, drawing it off and sending it to the bladder. The lack of sufficient drinking water during the day weakens the kidneys, and lessens their action. Alcohol should be avoided, unless a person is past sixty years of age and cannot digest fats of meat. Plenty of cool, soft water should be taken in the early morning, as it clears the whole canal and serves to sweeten the process of digestion and elimination. Persons who drink but little water before breakfast have foul breath, while those who drink as much as two glasses at that time have a better breath. This shows that urea and deat are being carried off by the natural channels. Fruits are valuable in aiding the action of the kidneys. Lemonade made without sugar, or lemon juice put in the water of bran, which is water clouded with wheat bran, is very helpful. The juice of a sweet orange, or of a pear, or sweet apple, or a mildly tart apple, or peach, or blackberry will be found valuable in this line.

The colon.—This part of our subject will be considered a few pages later on.

Loss of blood.—The old theory of bleeding was right in principle, but barbarous in its methods. The bleeding draws off good and poor blood alike; it rids the system of poisons; but after the blood has been taken, a diet of pure blood-producing food should be eaten, or the very same poisons will be put back in the system. If you have a bottle of water mixed with poisons, you can draw off one tenth of the whole, and thus you get rid of that proportion of the poisons, provided you do not fill the bottle again with the injurious matter. If you put back pure water, you have gained one-tenth.—Every woman has an advantage over a man in that she loses a small proportion of her blood once a month; but to gain in health thereby she must devote herself to an absolutely pure diet during the days she is thus losing. It is an old saying that a woman cleanses out her system by this function. The letting of blood to-day is almost but not quite obsolete; for there are some who believe in it. We do not think it necessary.

Starving.—One of the strangest things in the life of the body is the disposition of the stomach and tissue to take up and to use food that is not ordinarily digestible, provided no other food is given it. If you fill the system with deat-producing food, or any kind that the stomach does not act upon, or the system assimilate;

and, if you go on following one such meal with another and another, there will be rebellion very soon. Something will give way. The liver will stop, soreness will follow and any of the organs may get in such bad shape that heroic treatment must be employed to save life. It is what you put in that makes you sick. Yet, on the other hand, so adjustible is the human system to exigencies that, if you eat what ordinarily cannot be digested, the stomach will take up with it rather than to allow starvation to proceed too far. Starving in its first stages will turn bad food to good, and the organs of excretion will act with more energy. The omission of a meal, especially in the late day, is one of the methods by which deat may be removed from the body. To omit a morning meal will tempt you to eat a heavy evening meal, and this will send you to bed with your system loading up with deat at a time when you are not to be active enough to throw it off. All heavy evening meals invite deat and toxins. The lighter the meal the better. Most persons eat too much at all times. On the other hand it is not best to go to bed with the stomach too long empty, and a bit of toast or some clear soup and toast will suffice to save the nervousness of trying to fall asleep with an empty stomach. This is not a meal however. There are many ways of starving; one of the best being to lessen the amount taken at each meal, eat only the purest food, and omit the evening meal, but taking some toast and soup just before going to bed.

Childbirth.—When a woman gives up part of her body and blood to the life that forms within her she loses so much of the good and bad of her own flesh; and to take advantage of it she should eat only the purest and best food all the while she is pregnant, and for two years afterward. The result will be most beneficial.

Having introduced each of these subjects let us see what ones are the most useful.

The blood stream, consisting of about seven quarts of fluid, circulates through its tubular conduits, the arteries, capillaries and veins, at the speed of about seven miles an hour, 168 miles per day. The blood is in reality only a solution in water of certain matters out of which by a complex system of filters all the other fluids of the body are formed. In other words the blood holds in solution, all the elements out of which the gastric juice, the saliva, the intestinal fluids, the synovial fluid and a dozen other fluids are produced.

When it is mentioned that during twenty-four hours these wonderful little filter cells secrete from the blood about from four to eight quarts of gastric juice, about one quart of saliva, about two quarts of intestinal and pancreatic juice, as well as smaller quantities of many other fluids—when this is understood some idea may be gathered of the immense importance of water, which is, as has been said, the real fluid of the body. A great authority on physiology has said: "Water is a very important food element, as all physiologic changes take place in a watery solution. Water is the medium through which the body is nourished."

Water is constantly leaving the body through four avenues, the skin, the lungs, the bowels and the kidneys. Of the total amount of water leaving the body about 5 per cent. or one-twentieth is excreted through the alimentary tube. One-fifth, or twenty per cent., is carried off by the lungs in the form of aqueous vapor. About one-third leaves by way of the skin, the fluid known as perspiration, while nearly one-half is voided by the kidneys. The water thus carried out of the body is heavily laden with various poisonous matters, the retention of which would not be merely injurious, but fatal. For instance, the perspiration contains about one-half of one per cent. of urea, besides other poisons, lactates, sudorates and inorganic salts. The urine contains about 2 per cent. of urea, also uric acid, creatin, creatinin, exanthin, tyrosin, hyppuric acid, leucin, cystin and taurin, besides many other excrementitious poisons.

As one of the greatest pathologists now living said: "The body is a factory of poisons." And upon the ability to relieve itself of these poisons—upon the incessant activity of the organs intrusted with such work of elimination depends not only the health, but the very life of the individual. There is a story to the effect that somewhere a great pageant was given, a feature of which was a beautiful little boy who was to pose as a cherub. Somebody thought it would be a good idea to cover the little boy with gold paint. So the skin was covered with the paint, and in less than an hour the little boy was a real cherub, that is to say, he was dead. The story may or may not be true. The point is that it might have been true. For to paint the skin and thus obstruct the pores would mean the retention of a quantity of poison sufficient to cause death.

Now, from the foregoing we see that all the vital processes take place in a watery solution, and that the excretion of the waste poi-

sons of the body is accomplished by a process of washing out with water through the four avenues of elimination known as skin, lungs, bowels and kidneys.

From what has been said it can readily be understood why it is that, although a man can live for from sixty to eighty days without food, as has been proved on several occasions, yet if deprived of fluids for six or eight days he dies a terrible death. In these cases death would result from two causes; first, the retention of poisons for the elimination of which water in the forms of sweat, vapor from the lungs, urine, etc., was necessary, and, second, from a stoppage of those vital functions in which water is used.

The most striking and distinctive peculiarity of water is that it is a solvent—a cleanser. The function of water in the body as elsewhere is to loosen, dissolve and carry off such matters as can be detached from their environment—in other words dirt and impurities. The water taken into the human system has peculiarly this effect: It goes in clean; it comes out dirty.

In the prevention and treatment of disease this elimination of waste is the most important factor. An ounce of elimination is worth a ton of medication. And in securing this elimination the most important measure is the free drinking of pure water—water which shall flush the system of those poisons the retention of which is so deadly.

Water ought to be taken freely in the morning, on arising, and at intervals during the day. Here are two rules:

1. Fat is made by the union of water with substantial food. It is for this reason that milk is fattening. It is nearly all water, but yet contains enough substantial food to allow this rule to work.

2. Persons who do not wish to accumulate fat, should take all their fluid on an empty stomach; that is, on arising in the morning, and three or four hours after eating, but not within a half-hour of eating.

If the water is not too cold, it cannot do harm, no matter how great the quantity. If it is mostly thrown off by perspiration, as in the case of althletes, it does more injury than if less water had been taken, for it leaves deat in the body with no fluid for its escape through the kidneys. Thus too much perspiration leads to a poisoning of the kidneys; while, on the other hand, too great a use of diuretics floods the kidneys at the expense of the flesh and skin and poisons the latter.

Some medicines are great diuretics; and they lead to skin diseases.

Constant perspiration not only leaves deat in the body, but also takes valuable plasm out, and weakness follows, as is seen in the case of night-sweats, or any other kind.

Another method of getting rid of the toxins is known as peristalsis. This is a wave-motion of the intestines, by which the contents are carried along to their end. If this proceeds too rapidly, too much food is lost, for the intestines contain food all along their length, and the chief nutrition from food is often derived from the contents of the bowels. When the bowels are too active, the person is weak, just as when the skin is too active. Thus "sweets" produce weakness, and "looseness" of the bowels produces weakness.

The greatest thing in the health of the body is natural and habitual action of the bowels; once a day is best of all. To go longer than twenty-four hours is to cause free toxins to pass over into the fund of the fixed toxins, and prepare for disease. A movement oftener than once in twenty-four hours may weaken the system by taking away food that must be digested in the bowels.

No greater error can be committed than the taking of pills, or purgatives, to hurry on the contents. Even in cases of constipation, such drugs only tend toward paralysis and a worse condition of constipation afterwards. Certain oils are loosening, and slightly more natural. Of course the bowels must be freed, if a cold or pneumonia has set in; and they ought to be active in nearly all cases. But the taking of drugs, pills, etc., produces a freedom followed by a reaction; and the reactions tend toward paralysis. Many persons have used pills and drugs until finally the most powerful purgative failed to work, and complete stoppage ensued, ending in death.

The bowels ought to work like a time-lock; and they will do so if taught and trained to it. The way to manage it, is to go to stool one hour after breakfast each morning, or at some regular time following the first meal of the day, provided it is prior to the middle of the forenoon. The system will soon catch the idea of time, and it will prove surprising to note the regularity with which the bowels will move.

The result of this "time-method" will be a decided impulse given to the peristalsis or wave-motion of the intestines. Constipa-

tion is due to toxins between the liver and the kidneys, which poison the nerves that control the intestines, leading to stillness or part paralysis of the latter; the wave-motion being wholly inactive for a while each day. The "time-method" gives an impulse to the wave-motion; daily movements take away some of the poisons; and the waves increase constantly until nature will soon demand that you go to stool every twenty-four hours, and at a fixed time. If you fail to go, and seek to suppress this impulse, grave dangers will ensue.

The natural time for the movement is soon after breakfast. A very heavy breakfast is helpful, and there are many reasons why it should be the daily habit. In case you have no appetite for the morning meal, omit the evening meal; that is, allow nothing to enter the stomach after midday, until the next morning; and, if this does not bring on an appetite for breakfast, omit all food from one morning to the next.

In order to free the bowels when they are clogged up, or when they are constipated, put in practice the foregoing rules; that is, omit all food from midday to the next morning; and, if that will not work, then omit all food from one morning to the next morning. For the breakfast that follows this brief fast, take only plasmic food such as is described in the book of the Ralston Health Club; and omit all deat-producing food as set forth in that volume.

There is no case of constipation or clogged bowels that will not yield to the foregoing method; and it is the very perfection of nature. You may try it among ten, or a hundred, or a thousand, or a million of the worst cases, and you will not find a single failure.

If the appetite for breakfast is strong, let a very full and hearty meal be eaten, provided the food contains no deat. You may overload the stomach if you will; all the better; for the pressure will set in motion the waves of peristalsis, and thus assist nature.

This method is distinctly an anti-deat treatment. Do not forget that it consists of three things:

1. The omission of all food or all material, except water, from entering the stomach between midday and the next morning.

2. The taking of nothing into the stomach except water, which may be had as often as wanted, and pure foods at breakfast and at the noon meal.

3. The effort to aid peristalsis after breakfast, by trying to assist nature in the movement.

The only variation from the above plan is the omission of all food from one breakfast to another, in case the first method does not give immediate results. From reports received we find that the omission of the evening meal is effective in ninety-nine cases out of a hundred.

In putting this plan into execution it is not necessary to continue it for two or more days in succession, but to try it one day in a week, if it proves at all inconvenient. We do not mean to advocate the omission of any of the regular meals, unless you lack an appetite for breakfast. When a person cannot come to the breakfast table with a keen and eager desire for food, there is but one explanation, and that is the clogging of the system with deat.

The absence of the morning appetite is a danger signal of the most serious kind. It cannot be ignored, for nature will soon exact the penalty. A person who does not have an active appetite for breakfast, and who tries to dodge the issue by indifference, stands in exactly the position as the engineer of a locomotive would do who disregarded the red flag or gave no heed to the red light ahead.

After a night of rest for the stomach, covering a period of twelve or more hours of emptiness, that organ should be hungry for food. Its fast of the night should be broken by the heartiest meal of the day; hence the morning meal is called break fast. Yet there are millions who go to the table and pick over the food in an indifferent way, caring nothing for it, and gulping down some hot drink as a stimulant in the hope that it will take the place of substantial food.

Such a person complains of no appetite. Why is there no appetite? Because the whole system is packed full of deat, and the chances are that the bowels are inactive. It is for the deat-loaded people that some one invented a few years ago the idea of omitting the breakfasts; and benefits were derived from it. The benefits came from the fact that when the body is full of deat, a fast tends to work off some of the poisonous accumulation, on the same principle that bleeding gets rid of poisons. But the steady omission of the most necessary meal of the day is sure to bring disaster, and such has been the fate of those who have indulged in that plan.

A fast may consist of the omission of one meal, or two, or three, or more. A fast, to be effective, must be an exception to an established custom; therefore it cannot be a regular daily habit.

We have had the no-breakfast method tested in all ways, by all classes of people, and in all its bearings. It becomes a danger in

time. It has been modified to include three meals a day, with the breakfast quite late in the morning. Even then it is a failure.

If there is any fact more clearly proved than another in the whole realm of natural processes, it is that the morning meal ought to be heaviest and most nutritious of all the meals of the day; and, in order to make the appetite keen in the morning, the evening meal should be omitted occasionally until an appetite has been aroused for the breakfast. We have had this done in many thousands of cases, and always with remarkable success.

Then, when an appetite has been established for breakfast, the evening meal should be made as light as possible, while the breakfast should be made as heavy as possible. There is a natural reason for this rule, and it is this: The food that enters the body, no matter how wholesome it may be, is turned to deat by a sluggish action of the system after it has been digested. A supper may be completed at seven o'clock, and the food may all be digested by ten o'clock, but, after digestion, the circulation of the blood must take it into all the avenues of the body for the next ten hours; and this process is going on all night long while sleep is in control.

The result is that the muscles are twitching with an excess of muscle-making food taken at a heavy evening meal, the nerves are racked even during sleep, and the brain is tormented by new food that seeks assimilation and finds it not. So the person sleeps all through the night in many cases, yet awakes in the morning with a headache and a stomach that has no craving for food, but the blood has not distributed what it took up from the excessively heavy meal of the evening before. Daytime, daylight, fresh air, and the thousand activities of mind and body are best adapted to the distribution of the food of a heavy meal, for which reason the breakfast should be the big meal, and the supper should be the light meal.

We have had countless thousands of cases where constant headaches would not yield to medicine or any kind of treatment; yet disappeared entirely when the suppers were made very plain and light, and the breakfasts heavy and elaborate. In one case a woman could not find permanent relief until she had taken but one meal a day, and that a big breakfast, every other day in the month. It was this semi-fasting that drove the deat from her body and gave her freedom from the toxins that attend deat.

The eating of a full meal at supper time so clogs the system that there is no appetite for breakfast. It is a very easy matter to prove

that heavy meals at evening, or after the middle of the afternoon, lead to disease. They cannot possibly be digested in the intestinal tract where the main work of digestion takes place. The time of leaving the stomach is of little consequence compared with the after processes. No person should retire for ten hours after eating a heavy meal.

Yet the majority of the people eat a heavy meat at the close of the afternoon; and, without a single exception, they sooner or later pay the penalty.

Fasting becomes a necessity when the blood is loaded with deat and the flesh with toxins. Bleeding takes its place. Childbirth is equivalent to bleeding, but its cleansing offices are performed rarely, and even then are not valuable if wholesome food is not taken. Menstruation, unless attended by free flowing, is too limited to do much good; yet a woman who aids this freeness by activity in the early hours, and rests when too free, will throw off much deat; and she can secure advantage by eating wholesome food during the period and for a few days afterward.

That menstruation is serviceable in removing deat, is made certain by a series of experiments which have been made under our supervsion; and so decided are they in their results that we propose to ask one hundred thousand women to aid us in carrying them onward into broader fields of investigation. An immense amount of good may be accomplished in this way.

As far as we have now gone, we find that, under certain conditions, the menstrual flow increases in quantity and becomes more poisonous in quality in proportion as deat-producing food is eaten; and that, when all deat-producing food is omitted, the flow almost ceases, and yet the function is perfectly carried on. By this is meant that the ovum descends, the uterine membrane sloughs off, and the disintegrated material passes out in a natural and cleanly process.

This seems to indicate that the menstrual flow is intended to carry away deat. The same thing is also indicated by exercise and physical activity that remove the toxins by the usual channels and excretions; the more they are adopted as fixed habits, the less is the monthly discharge. Women who are quite active through years of habit, and who get plenty of outdoor light, life and fresh air, have almost no discharge at all; they never put on napkins. These facts are well established in physiology. Thus the kind of habits that will reduce the toxins, will also reduce the menstrual discharge. When the toxins are reduced, deat cannot accumulate.

Many very interesting and serviceable experiments can be made. In one line we find that the time of meals, the nature of the food, the quantity eaten at supper, or at breakfast, etc., may control the menstrual periods and the quantity and qualtity of the discharge. As one class of examples, let any fifty women who are irregular and who suffer much, if they are eaters of heavy suppers, change the latter habit to heavy breakfasts and either fast after the midday meal, or else eat light, plain suppers, and the whole character of their catamenia will be so changed that they will think some miracle has been at work in them. Yet these same women might use drugs forever and not get a bit of relief. That these things are facts may be easily proved. They are not theories. They may be tested at once by millions of women. It costs nothing to test them. Like all the blessings of Ralstonism, they stand knocking at your door.

What is true in principle of the health of woman is, equally true in the masculine gender, although the latter does not employ similar functions. The same good habits will enable him to throw off the deat and toxins. Woman, by the best habits, causes her menstruation to practically cease, as is the case with those who are out of doors much and keep physically active. They become masculine to that extent, and it is true that, when both sexes adopt the best foods and the most natural habits, they approach each other. Woman's body then takes on the size, qualities and powers of endurance common to man; and she ceases to be annoyed by what she calls the affliction of her sex.

Flushing is one of the methods whereby the toxins are thrown off. Much has been said in its favor, and practically nothing against it. But there are two sides to the question. Certain physical laws come into the presentation of the subject, and they are these:

1. Flushing, if properly done, removes deat, toxins and other material.

2. It is cleansing.

3. By the removal of the contents stated, the way is cleared for an advance of other contents from other parts of the intestines.

4. The advance of other contents causes the general blood and flesh to give up some of their deat and toxins. This has relieved many a headache and been useful in heading off many a cold.

But there are objections to flushing, and they may be stated under a continuance of the same laws, as follows:

5. Flushing, if done improperly or to excess, weakens the walls of the passages, and drives out the needed mucus.

6. It weakens the outlet, and gives slight encouragement to the habit of piles.

7. It carries off much undigested food. This is the most serious of all the objections.

Not only is there undigested and needed food in the colon, but the emptying of the latter causes the contents above to come into the colon before their food has been digested, and brings on the weakness that attends diarrhœa. This malady is the rushing of food through the intestines faster than it can be digested; hence it means the loss of nutrition to the system and consequent weakness.

All persons who seek health must understand that the food should be allowed to pass slowly from the stomach to its outward exit, one movement a day being the best and most natural. This movement should be free but not loose. Yet, as between looseness and constipation, the latter is by far the more dangerous, for it leaves toxins in the body and they can stir up incalculable mischief in a very short time.

Flushing does not cause piles. It may help a little to make them worse or more constant; but the real cause is way back in the liver. Constipation has a similar cause, and the two maladies often attend each other. Both are bad, very bad, and should not be allowed to exist a moment. Nor should flushing be employed as the chief cure of constipation.

Persons who are afflicted with piles are all deat-eaters. There are no exceptions. It is useless to doctor and purge for the cure of either of these common and prevailing maladies, as long as you take the kind of food that causes them. Cures are never sensibly sought or administered when the things that lead to the disease are still persisted in. Persons who make this blunder have no right to say that they receive no help.

Flushing, therefore, must not be made responsible for the piles, if the latter appear after this method of removing deat has been employed for a while.

For the ordinary purposes of flushing, a gravity syringe is the best. This consists of any vessel or water-tight bag that may be hung up at a height of three to five feet above the middle of the body when the latter is ready for the injection. A fall of three feet is generally sufficient, but sometimes it is not. An ordinary stiff syringe, with piston, may be used; or a flexible bulb and tube.

We have had thousands of inquiries as to where these syringes

may be bought. You must consult your druggist. We cannot reply to the many letters we receive. It is not policy for us to recommend any particular make or kind, for the manufacturers often get hold of our replies and print them for public advertisements and thus claim that we have endorsed them. Letters are written to us for the purpose of having favorable replies sent; but we do not answer them.

The condition of the rectum should be first ascertained. Persons who have been constipated are likely to have hemorrhoids, and these are too often irritated by haste and carelessness. The nozzle of the syringe should never be allowed to strike them. A soft catheter, very flexible, should be employed. But, before injecting it, the surface should be smeared with sweet oil, or, instead, with melted butter or vaseline. Do not use glycerine, as that excites the action of the bowels, and flushing must not be followed immediately by such action.

The hemorrhoids may be reduced by a two per cent. solution of cocaine, just before the nozzle of the syringe is injected.

No matter what kind of a syringe is used, the hard nozzle should never be employed. In fact, such a nozzle should never enter the rectum of any person, young or old. The common kinds are made of hard rubber, steel, celluloid, ivory, etc., and should be avoided. The right kind may be had in any large or first-class drug stores; although many druggists do not keep them. They are known as catheters, and may be attached to any syringe.

A catheter for the rectum should be flexible enough to resist a direct thrust against the internal passage, and yet not so flexible as to double on itself. For children it is best to use a No. 12 or No. 14 ordinary "velvet-eyed" catheter. For adults the tube should be about the thickness of a round lead pencil. The stiff rubber and other kinds of nozzles, now in common use on syringes, have led to irritation and hemorrhages in the hands of impatient and unskillful nurses and attendants. Sometimes they are thrust in with such haste as to cause pain and after-injury.

Although the catheter was originally employed for emptying the bladder, the name is now applied to other kinds of instruments for other passages.

Flushing is employed to wash out the large intestine, as well as to empty it of its contents, and to restore as much food value as may have been removed. These three purposes constitute the

FULL SCOPE OF FLUSHING.

1. To cleanse the large intestine.

2. To remove its contents, and thus set free the deat there and in the other parts of the system.

3. To restore the lost nutrition.

There is but one proper time for its use, and that is just before retiring at night. By the use of the bulb-syringe, or the gravity method (a raised bag with long tube extending to the middle of the body) any adult can take the treatment unaided.

While it may be performed at any time when the system feels clogged, and especially when there is a severe headache, the night time is preferable, for the body then may rest in bed. The water ought to be retained for six to ten hours, or until it is necessary to urinate, as much of it will pass on to the bladder by the action of the kidneys, and thus cleanse the latter.

As soon as the full quantity of fluid has been injected, a dry towel should be placed at the rectum and held there so as to prevent the escape of any of the liquid. In case the injection causes a movement of the bowels, this should be encouraged and made as complete as possible, and then the quantity of fluid should be repeated for the purpose of retention. While in bed, it is better to lie on the left side as long as possible, and go to sleep in that position.

If an attendant is assisting, it is better to lie on the left side for about half the quantity of the injection; then on the back for a fourth of it; then on the right side for more; and finally on the left side for repose. Much more can be put in by this method.

The following fluids may be injected for cleansing purposes:

1. Warm water, to which a teaspoonful of salt per quart of water has been added.

2. Warm water containing a teaspoonful of powdered borax for each quart of water.

3. Warm water containing a teaspoonful of salt, also a teaspoonful of powdered borax for each quart of water.

4. Warm water containing soapsuds made from pure castile soap, The greater the quantity of soapsuds the better.

5. Warm water containing soapsuds made from pure castile soap, to which a teaspoonful of sweet oil or castor oil has been added for each quart of water.

6. Warm water containing soapsuds mads from carbolic soap, to which a teaspoonful of sweet oil or caster oil has been added for each quart of water.

The last one, No. 6, is used only in case of severe constipation, lasting several days, or when a special antiseptic cleansing is desired.

No. 5 is used for mild cases of constipation and cleansing purposes.

No. 4 is used for cleansing purposes, when there is no constipation. It precedes the food-injection.

No. 3 is used when there is irritation at the rectum, and flushing is desired. This means that a sensitive condition of the rectum is allayed by this combination, which serves also for the purpose of being retained during the night.

No. 2 is used for cleansing the rectum, and not for retention.

No. 1 is the simplest form of flushing.

When the purpose is merely to cleanse, the quantity may vary from a pint to three or four quarts. When retention is desired, the large intestine should be filled full, and none of it allowed to escape until morning, unless the kidneys act sooner.

During a period of headaches and colds, as well as when the system is clogged, the flushing may be taken every other night; but, when it causes irritation or weakness, it should be omitted. Once a week is sufficient for the purpose of removing deat accumulations. The more frequent use of it is for immediate relief from headaches, colds, or maladies that require a speedy and thorough cleansing of the system.

RESTORING LOST NUTRITION.

All processes of emptying the intestines, except by peristalsis, are unnatural. This fact must not be forgotten. But methods that are unnatural must at times be resorted to, although they are never to be used when conditions are normal, and the health is all that can be desired.

The least harmful process of emptying the intestines is the use of flushing; assuming, of course, that you do not care to take the trouble to avoid deat-producing food. Flushing has been in use for hundreds of years, but not scientifically. Even in late years, when it has been so ably defended by certain physicians, its full scientific

use has not been attained. We have recommended it, in other forms and under other names, for over twenty years; and the present method is now known to us to be the best. The too frequent use of it has negatived all the good of which it was capable.

If you are not troubled with catharrhal conditions, or colds, headaches or influenza; or if your system is not clogged and the liver is not torpid, then do not use this or any flushing method. Depend on peristalsis, for that is one of nature's greatest blessings; otherwise try the flushing treatment once a night until partial relief comes, then once a week until peristalsis is fully established. Do not use it at all if you continue to take deat-food, for there is no cure at hand.

When any artificial means is adopted for removing deat, there is always a loss of nutrition that the body needs, and this loss must be made good as soon as possible. A person is generally weak, for the contents of the intestines are tied up and the action of the mucous membranes is reduced to almost nothing. The mucous itself is generally dried up, and there is a state of semi-paralysis. In cases of this kind the nutrition is not attainable and the flushing of the intestine does not add to the weakness.

On the other hand, the hurrying through the body of a mass of material that should have remained long enough to have yielded nutrition, produces loss of vitality.

While the flushing of the colon does not add to the weakness, the latter is present, and good value in the shape of nutrition should be restored. This is called nutrient injections. If no purging is necessary, then the first thing to do is to cleanse the colon, or big intestine, by injecting a quantity of water, with the additions already stated. The next thing to do is to inject food into the intestine.

This must be done with the utmost care. In view of the fact that many valuable lives have been saved by nutrient injections, the right way of giving them ought to be learned. The idea that they are objectionable, or inconvenient, ought not for a moment to be entertained. It is absolutely true that it is not a bit more troublesome to take a nutrient injection than it is to give the teeth a proper brushing.

The water for all purposes must be between 90 and 95 degrees; a little under lukewarm. If too warm or too cool it causes peristalsis, and thus will destroy all the good of a nutrient injection.

The catheter must be inserted a distance of ten to twelve inches when the nutrient injection is made. There are two important reasons for this. The first is that the contents will be more likely to be retained if they are placed far within. The second refers to the circulatory action of the blood which comes against the membrane of the large intestine. While the latter absorbs food by the porous action of its surface, the value of the food so taken is never fully secured until it has been acted upon by the liver.

All food must be acted upon by the liver before it will turn to protoplasm. This is an important fact, and should be well borne in mind. The large intestine communicates with two departments of the circulation. What is called the higher rectum, sends the food through its walls directly into the branches of the vena porta, which lead to the liver; while the lower rectum sends its food into the inferior vena cava, without going to the liver.

So important is this distinction that life and death often hang upon it. In a series of cases it was found that the patients were slowly dying of starvation. It was impossible to feed them through the mouth owing to diseases of that part or of the stomach. Proper nutrient supplies were injected into the rectum, but no good was derived from them. When eminent specialists were called in, the catheters were found to be too short. They were then inserted to a length of about a foot, and immediately the patients began to gain, and all recovered.

It is surprising how quickly the food that is inserted properly into the rectum will find its way into the general circulation, if it is made to reach the liver. The activity of the blood is wonderful. Experiments show that certain odors and tastes come quickly to the mouth. This is due to the fact that the food passes through the walls of the rectum, then into the vena porta, and by that system into the liver, where it is digested and sent into circulation.

The blood, when it is short of water, creates the sensation known as thirst. When there is plenty of water in the general circulation, the blood will not take it from the intestines; but, just as soon as the supply is short, the blood draws at once from the intestines. Some remarkable facts are known in this connection. A woman, whose stomach was bleeding, was unable to take water, as its use would have been at once fatal. Her sufferings from thirst were horrible, as this sensation is far more unendurable than starvation. Plenty of pure drinking water was put into the rectum, and in-

stantly the blood took it up. Again more water was injected, until thirst was relieved, and not a trace of it remained in the intestine. From the very beginning of the injections the horror of the thirst began to subside, and the tongue became moist, which is of itself the most certain evidence of the entrance of water into the circulation. She had been losing weight from loss of water and food; but as soon as nutrient injections were added to those of water, she ceased to lose weight.

In quite a number of cases where patients could not take water, they have had their thirst relieved by rectum injections. Any person who has suffered from genuine thirst, knows what the agony is, and can appreciate the blessings of a science that can give relief so speedily.

The large intestine, or colon, plays an important part in the health of the body. When the movements are free and natural, they occur once in every twenty-four hours, and should be trained to occur very soon after breakfast. Up to the time that breakfast is begun, the contents of the intestines will remain out of the rectum, or last section of what is known as the large intestine. When a person is costive, or suffering from piles, the rectum is kept full of refuse matter, and its poisons are of the vilest kind.

Above the rectum and beyond it is the large intestine proper, known as the colon; and the cæcum is the portion of the large intestine that connects the latter with the smaller intestines. The last named carry on peristalsis, which is a wave-like advance of the contents. These enter the cæcum a few hours before a movement of the bowels ought to take place; and, in persons of perfect health, the cæcum would be empty all night; for the activities of the morning ought to bring the material along in about an hour after rising. Then, just before breakfast, or during that meal, the contents (when a person is in health) ought to be entering the colon. The crowding of the stomach with a full meal naturally presses down upon the bowels, especially if the lungs are well developed and active. This pressure sends the refuse matter to the rectum.

What digestion remains to be done may be readily accomplished in twenty minutes in the upper rectum; and none should be permitted in the lower.

Here is nature's plan of health and good condition. Yet no attention is paid to it.

The refuse matter of the bowels contains violent toxins. These poisons are taken out when there is a constant and steady move-

ment of the contents onward; and when they do not enter the colon before a person rises in the morning, for they stagnate if allowed to remain still in the passage. This principle is one of the most vital importance, and should be known to every schoolboy and schoolgirl. It ought to be regarded as the *a, b, c* of health. Let us examine it for a moment in connection with some well-known facts. In the first place, it is established that:

1. Water introduced into the colon will relieve thirst. A tongue that is dry and parched from lack of water, will soon become normal and moist after such an injection.

2. Medicines injected into the upper rectum will quickly make their tastes manifest in the mouth, and the odors of such medicines can be detected in the breath. Thus a patient could readily distinguish between the taste of iodide of potassium and ergot; another detected the taste of claret one day, and whiskey the next; and these odors appeared on the breath and were distinguishable to others near by.

3. Decaying or poisonous matter in the colon is taken up by the circulation of the blood, after the nutrient matter that is within reach of the walls of the colon has all been absorbed. These walls are spongy and are made to attract and draw out the nutrition of the contents of the intestines, when that nutrition touches or lies close to the walls. In case the nutrient matter is locked up by hard packing, it cannot be drawn into the circulation of the blood through the walls of the colon. In a natural state, the contents are not packed and are not dry, but are soft and moist. They change about during peristalsis, and the walls of the intestine act upon them all. It takes about twenty minutes for the blood to receive the nutrition of such material as may be within the large intestines.

4. When the good part of the refuse matter has gone into the blood, the latter will not take up the poisons until an hour or more later on, for good blood has an affinity for good nutrition. After a while, however, the blood will begin to reabsorb the deat and toxins of the refuse matter in the cæcum, the colon, and the rectum. That which is in the rectum is most readily taken up.

5. If you put any bad-smelling matter into the upper rectum, the odor will appear on the breath, and later on it will be noticeable at the pores of the skin. If rotten cabbage be injected into the colon, and kept there over night, the breath and skin will be very offensive the next morning and all next day. If turnips that have been boiled and mashed and kept for a day or two are so injected,

the breath and skin next day will be full of the odor of turnips. So with onions. So with any strong smelling matter.

6. Now everybody knows that the odor of the contents of the intestines is very rank, far-reaching and offensive. This odor is often peculiar to the individual, and is certainly peculiar to the race. The negro is the laziest of all races by natural inclination, although there are many men and women of the negro race who are neat and tidy. But ordinarily the blacks will not go to stool when they ought to. It is common knowledge that they will "hold off" as long as possible, for they are not disposed to do anything that can possibly be delayed an hour or a day. They go to bed at night with cæcum, colon, and even the rectum packed full of refuse. All students of the physical operations of the body know well enough that the skin odor, especially at the arm-pits and the thinner surfaces, is more pronounced when the large intestine is full of refuse; and it is equally well known that all skin odor comes from the bowels, and almost entirely from the large intestine. By skin odor we mean the peculiar smell that oozes out and collects at the arm-pits. It is the same in lesser degree all over the body. We do not refer to the odor of perspiration, for that of itself is very faint and delicate, as may be noticed when a person has taken a bath, and afterwards perspires freely through exercise or heat. There is then nothing offensive; and, if the large intestine is empty at the time of bathing and is kept empty for hours afterward, there will not be the slightest odor at the arm-pits. This fact is so easily verified that it ought not to be passed by as a matter of theory. As an illustration, we had a very urgent request from a prominent lady of wealth to assist her in quelling what she described as "that abominable and detestable odor under the arms." She said that she smelt it all the time, and that others detected it, for a very intimate friend had confided as much in her. When asked about her habits of bathing, she said that she bathed daily, and that her physician had advised her to put a teaspoonful of carbolic acid in the bath-water; but this did not draw the smell out or drive it in.

We then suspected the cause of the trouble. Before making the experiment with her, we made twenty preliminary experiments with a score of negroes and negresses, all of whom were selected for their strong "African odor." They were reasonably intelligent for their race. We taught them to form habits of eating very heavy breakfasts, average dinners, and light suppers; all at our

expense and under the supervision of our Regents. We then had them go to stool every morning at a fixed hour, but always directly after breakfast. This habit soon became very strong with them. Under this plan they went to bed at night with the large intestine empty; they arose in the morning with it empty; and it began to fill just about the time they sat down to breakfast. It therefore remained empty nearly all day and all night. There was not time enough for the blood to take up the poisons and deat; hence there was no chance for getting these rank odors in the blood and to the skin. The result was expected, but nevertheless important. These twenty blacks bathed twice a week, and not daily; yet their bodies were totally free from the negro odor; in fact as sweet as those of any human beings; which shows that the offensive smell of the negroes is due to the presence of matter in the rectum and colon over night, and generally for days at a time.

Having fortified ourselves by these experiments, we proceeded to make the plan clear to the woman who first called for help, although we did not let her know of the preliminary trials. We thought that she could be cured of the odor, if the negroes could. To bring about conditions of perfect health, we added a list of plasmic foods in place of the deat foods she had been eating. This was done because she suffered from rheumatism and headaches. The cure was complete. The sweetening of her body so surprised her that she brought the name of the Ralston Health Club into five hundred homes.

To properly handle one such case costs us hundreds of dollars. We make no charge of any kind, and do not receive money. All we ask is that members benefited shall bring others into the club. We are besieged by requests in hundreds, to work out cures in other cases, and the question is put to us, why we cannot do as much for one person as for another. Our answer is that we take new cases only when some natural law is to be worked out that will prove of benefit to the world; then we publish the facts, and let our members use them. There is no need of our repeating the skin-odor treatment with a million individuals, even if we had a force of assistants numerous enough to attend to the correspondence. The facts are all printed here; nothing can be added; yet there may be countless numbers of persons who will write to us asking all sorts of questions, the answers to which are plainly visible in our books, and many will get angry because we do not have time to make replies.

This explanation is printed here to show our members why we sometimes follow out a case, and generally give no personal attention to others. To sum up, the plan we adopt is this:

1. We follow out a case when the conditions are new; and we have every helpful test and experiment made in order to learn the cause and the best methods of cure. This is not done for the sole purpose of helping the patient, but to give new discoveries to the world through our members.

2. When we follow out a personal case, we work through our Regents of years of standing in Ralstonism, and they work through specially appointed assistants. All this is done quietly. If we were to be known when making experiments, it would often be impossible to secure the facts. Our own members insist on being unknown. Suppose, for instance, we were to publish the facts connected with the case of the wealthy lady who suffered mortification and shame from the odor under her arm-pits; suppose we had published her name and address, and had stated that we had cured her of a "bad smell" by regulating the action of her bowels, what good would it have done Ralstonism? It would destroy our cause in the minds of all decent people, and they are only people whose good opinions we seek. We never work openly, nor in our own name, when making experiments.

3. We take no patients, and no individual cases. We have no medical practice, and do not teach or prescribe medicine. The cost of following out an individual case may be hundreds of dollars to us, hence we must be the choosers of such cases. A very common kind of letter we receive is like this: "Dear Ralston Health Club.—There is a person in our town who is afflicted with..... If you could take the case and effect a cure you would win great glory, etc." We never reply to such letters. Our Ralston books may reach all our members, and contain all we know. When anything new is ascertained, we give the facts to Ralstonites who are active in the cause. We never charge for newly discovered facts, to members who are active, and those who are indifferent to Ralstonism would place no value on new knowledge. Not one "new case" in ten thousand differs from the general run of maladies referred to in our book of the Ralston Health Club.

These remarks are made in this place because so many persons suffer from maladies that may be instantly, or at least gradually, relieved by this Treatment. But of what use would special attention be to them when they go on day after day eating deat-food, and

never seek to keep the bowels in clean condition? When such persons can state honorably that they have not eaten deat-food since becoming Ralstonites, and when they can state they go to bed every night with clean bodies, and rise to a heavy breakfast every morning, followed by a regular action of the bowels, then, and not till then, will they be in a position to claim special attention.

By all this we do not mean that the flushing is to be used all the time, or even at all, if you can bring about what is known as

THE PERFECT HABIT.

This consists in cleansing the large intestine, and giving it the attention referred to in the preceding pages, in case you cannot readily establish the movement habit after breakfast. It also consists in eating a large, full morning meal. It also consists in the free action of the bowels directly after each breakfast, and never again for twenty-four hours; thus making 365 in a year, no more and no less. There are many Ralstonites now who have acquired this habit, and who are in perfect health because of it.

It matters not how you bring about the happy result; so that this end is attained; the large intestine must be empty all night, and the movement must occur after breakfast every morning.

How much better, how much grander is this plan than that now in vogue whereby the large intestine is packed full all night long. Most persons realize instinctively the error of going to bed with the contents low down. They go to the closet, but all the straining in the world will not bring on peristalsis. It is the wrong time. Of course, if there are contents in the large intestine at night, let them come out if they will; but they should not be there then; and, if they do come, the action is not generally complete, and more contents will move down to take their place, thus keeping the poisons there all night long for the blood to draw into the circulation.

And what a taste in the mouth in the morning! No wonder the teeth are coated and the breath foul! A young husband writes: "My wife is a beautiful girl. She has perfect teeth. But every morning her breath is so foul that it fills the room and drives me out in despair." We guessed the cause, and hit it right "the very first time." The young wife formed *the perfect habit* and her breath was sweet and pure every morning.

But just think of the rankest poisons of the body resting all night in the rectum and sending their deat and toxins into the blood. The presence of material in the upper part of the large intestine does not do the harm that is done when it packs into the lower part, and is not of so much consequence if it enters the cæcum. But its coming into the colon and filling that and the upper rectum, is the worst of all conditions, especially when it is allowed to remain during hours of inactivity.

Then arises the question why the motion of the bowels should not be encouraged at night, just before retiring. The answer is contained in the following facts:

1. The contents should remain in the long, narrow intestines for about twenty-four hours, in order to permit of perfect digestion.

2. They need not remain in the colon more than twenty minutes to a hundred minutes.

3. The all night rest prepares them for a speedy morning evacuation.

4. When they start to pass through the colon, they should be aided to move quickly.

5. A heavy meal is necessary to furnish the pressure needed to hurry the action through the colon.

6. A heavy meal at evening is sure to cause an accumulation of deat in the body, with consequent toxins and disease; and people find it inconvenient to go to stool in the evening; whereas, if they wait until they retire, it is hours too late.

7. A heavy morning meal is natural and helpful; and to go to stool right after breakfast is both convenient and hygienic.

8. The colon is more likely to remain empty from one forenoon to the next forenoon than it is after the action of the bowels at night; for the latter is not generally full and complete. The only time of the day that best suits all people is in the morning

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Two movements a day are not required, nor are they hygienic. It is a test of perfect health and perfect condition when a person can have one complete movement every twenty-four hours; and as soon after breakfast as may be most convenient. The habit before breakfast is decidedly wrong, for it cannot be full and complete. The pressure is very slight, because there is no new

bulk in the stomach to aid in the downward motion of the contents.

Regularity of time is one of the most remarkable things in the functions of the body. The same kind of activity may be made to recur at the precise minute day after day, after a little practice. Instead of following the sun, the action may be trained to follow the clock; although it is much easier to keep with the sun. If you have formed the habit of eating a heavy breakfast at seven o'clock every morning, there will be established the desire for a heavy meal at that hour. If you have taken only a light meal, the desire for a light meal will prevail, and the attempt to eat a heavy one will not be well received by the stomach, except in a case of special hunger as where the previous evening meal has been omitted.

A seven o'clock breakfast may be followed by an eight o'clock evacuation.

A seven o'clock breakfast may be followed by an evacuation at any hour or minute that you prefer, if you will take the trouble to establish the habit. Suppose that you are due at your place of business at eight o'clock every week-day morning. Rising at the last moment is not hygienic. A person who will stay in bed in the morning until the duties of the day compel one to get up, need not look for health. "I propose to sleep just as long as I can in the morning, for I cannot sleep in the early night," is the cry of abnormal health. Exactly on the same principle, the disordered stomach cannot eat a hearty breakfast for it ate a big supper the evening before. The habits of the morning adjust themselves to the habits of the night previous. A heavy supper means no appetite for breakfast. A light supper, or none at all, means a hearty breakfast. Sleeping late in the morning means inability to fall asleep in the early night.

Think these things over and see if you care to adopt them. You may come to the conclusion that you prefer late hours at night so as to enjoy a full evening of wakefulness and pleasure; and the morning sleep will make up for it. No, it will not. The morning sleep sets the night sleep farther along. Eight hours of sleep will suffice all healthy people, except in the extremes of age. To get up at eight in the morning means to go to bed at midnight. To get up at seven means to go to bed at eleven. To get up at six means to get to bed at ten. To these add time sufficient for falling asleep and awaking.

Habit and regularity may be seen in the practice of talking or reading oneself to sleep. The more interesting the subject-matter may be, the more difficult it will be to get to sleep. The habit of talking with some companion just before retiring for the night, or just after getting in bed, will soon become fixed, and sleep will be far distant. On the same principle the attempt to engage the mind in interesting reading will start its wakefulness at any fixed hour, if the attempt is repeated at or about the same time every day or night. When once the natural condition of drowsiness that comes over the body when sleep is due, is interrupted by matters that arouse the mind's interest, the habit of wakefulness will be easily aroused. A person who allows the mind to think of important matters after getting into bed, will soon form the habit of thinking, and sleep will not come. This practice is so much in vogue among business men and worrying women, that they will lie awake for hours each night; when nature at her best causes the mind to lock up its vaults of memory the instant the body falls between the sheets. The remedy for such cases is to distract the attention under the plan stated in the Treatment on Memory, which enables any person at will to forget or discard whatever is not desired in the mind.

We mention these facts merely as examples of the way in which all sorts of habits are quickly formed and adopted in the life of a human being.

The habit of peristalsis can be established in a week and maintained during life. The first step to take is to fix a time each morning, and make the effort at the precise moment. If it does not succeed, repeat the attempt the next morning at the same time, and so continue until nature catches the idea. The food must be wholesome and the meals must conform to the laws of nature. A heavy supper conspires to produce constipation, and to tie up the action of the liver and intestines. A heavy breakfast tends to release the contents and give a normal action to the organs involved.

Fasting is not necessary, although it is an instinctive remedy in many cases. When the law that it depends upon is well understood, an occasional fast is very valuable. This law is somewhat like that of blood-letting; in the latter case the deat and poisons are actually let out in the contents of the blood; while, in fasting, they are released, for when the stomach and intestines receive no food, everything that is stored up in the system drifts to the

bowels. Fasting, therefore, has the power to draw off much of the accumulated deat and poisons. Like blood-letting, it has its penalties, as it reduces the vitality by depriving the body of needed nutrition.

Fasting has come into religious rites or customs because of the fact that theology is a science that reflects some of the best principles of nature in its codes. Every true religion must necessarily do this. Like many other excellent teachings of theology, the suggestion of fasting is proffered in a general way. Human systems are often artificial, and the uses of a natural law are contrary to the intended purpose of that law. There is no doubt that prolonged fasting has caused many deaths. Very recently we met a young woman who was an anæmic from a religious devotion to this custom, and she would not give it up, even to save her life. Hearing a sermon preached at the funeral of a friend who had died from the same cause, and hearing the officiating priest declare that her life might have been saved had she listened to the dictates of reason, this young woman gave up her fasting and her health was quickly restored. She was then willing to believe that nature is the handmaiden of God, and natural laws His mandates.

Fasting may consist of the omission of one meal, or two, or three, or more. An invalid in the first stages of almost any acute malady, should fast, and this avoidance of food may continue for several days. If food were to be eaten, its presence in the body would set up poisons, for it would not be digested. Nothing is gained by eating at such a time. Undigested food gives no strength; on the other hand it taxes the vitality to some extent, increases fever, and adds to the poisons on hand. Parents, through ignorance, force their sick children to eat, believing that strength is needed to fight down the disease, and millions of the young have died because of the blunder. Many persons undertake to doctor themselves; when the first stages of some acute illness are in progress, they force themselves to eat so as to be able to keep up as long as possible, and death is often the penalty. In all cases of fever or great physical or nervous depression, the stomach must be kept empty, even for days, until nature asserts itself.

Except in the instances referred to, the body must be regularly fed three times a day or more. The old adage of "stuff a cold and starve a fever" is good hygiene in its last provision. As a cold is the result of accumulated poisons, a brief fast always helps to release some of the deat. The fever must be starved by several

days of fasting, if it is severe. But the cold needs not only a release of the deat, but a supply of plasmic food to take the place of the poisons that cause catarrh.

A cold that is attended by fever must not be fed until the fever abates.

The cases referred to are those wherein the body is already attacked. What is more important is a course of living that will prevent any attack of illness, whether it be a cold or other malady. The removal of deat from the blood and system is sure to keep off every attack; and it has been proved in countless cases that even a cold is impossible when there is not an accumulation of deat in the body.

It is in a preventive sense that "single meal fasting" is useful. The object of the omission of one meal now and then is to partly empty the intestines and so call into them some of the excess of deat that fills the body. Morning fasting has been tried, and was a fad for a while. It did some good, for any omission of eating draws out some deat; but it resulted in headaches, neuralgia, physical depression. constipation and nervousness. We had the addresses of many persons who adopted the practice of morning-fasting, and a large number of them have since died. Two characteristic letters from a husband contained the whole story in two sentences. The first letter read, "My wife and I are practicing morning-fasting, and we feel much better for it." The second letter, written within a month afterwards, said, "My wife's health at first seemed to improve; but she began to fail rapidly and died last week. I find that I cannot keep up the practice of morning-fasting, so I have given it up." This experience is not confined to one case, but the tendency to sudden physical depression is common with those who omit the morning meal. As a compromise the devotees of the custom are now taking late breakfasts.

All such things are wrong. We never opposed the practice of omitting the morning meal until we had given it a thorough test in a large number of cases. If it was a good thing Ralstonism wanted it. We should have been glad if it had withstood the test; and we were sorry when it failed. A large number of its devotees were ready to become Ralstonites on condition that we would adopt that custom; so the temptation to advocate it was quite strong. Since it has run its course and died out, all who used it

have regretted doing so, except a few who cling to it through obstinacy.

It is wrong because it reverses every condition of good health. A lazy person may omit any meal to advantage. An active person is in harmony with nature. Life is use. A faculty that has been created for use must be used. All natural life is full of activity by day and indulges in rest at night. Any other plan is out of harmony with nature. The lazy person comes under no law of health. Physical and mental activity must be fed, like a locomotive. Carbon is the fuel of the engine and of the human body; it supplies the energy that produces activity. The structure-building food is also required by the body, because it is necessary to renew the wear and tear and breakdown by eating nitrogenous food. The latter is the only kind of food that repairs the body. Carbons do not repair the body. Carbons are required in very much greater proportion than the structure-building food. It is an old claim that is often repeated in books to-day, that a heavy meal at night repairs the loss and breakdown of the day; but as the heavy meal is mostly carbon or fuel that supplies activity, it cannot do any repairing.

On the other hand it is a well proved fact that the eating of meats and muscle-making foods in general, at the evening meal, or supper, keeps the muscles and nerves twitching all night long, even when the mind sleeps. Such a night cannot be attended by sound slumber. The person may sleep all night, but will not be refreshed by it.

These claims are not theories. Arguments may seem to prove an assertion with conclusive power, yet be all overturned by unerring facts. We went to work to get hold of the facts. People who ate light breakfasts and heavy suppers were in far less satisfactory health than those who ate light suppers and heavy breakfasts. These facts could not be ignored; they would not down. Let the explanations be what they may, the thing itself is the guide-post for humanity.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 2

Constipation

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THE GREAT CONSTIPATION TREATMENT.

The word *constipation* is derived from the Latin and means the pressing together or packing of the contents of anything; in the present use, the intestines or bowels. Inasmuch as the membrane which lines the whole alimentary canal is an active agent for digesting food and for passing the nutritive parts into the circulation, while refuse is carried on and ejected from the body, this function is one of the most important in life.

Not until every man and woman understands the great necessity of free, full and regular action of the bowels at least once in every twenty-four hours, will it be possible to teach habits of health. You may preach all you will in other directions, you may express all the opinions that come to your mind as to the merits or demerits of one plan of living over another, but you cannot escape the punishment which nature inflicts on those who neglect this great function.

If you have a furnace in the house, and allow the ashes to be packed under the firebox, you will not be able to run the furnace very long. The stomach receives the fuel, and the intestines carry along the ashes. The latter should be removed as promptly in the one case as in the other.

But there are many other reasons why it is dangerous to retain the dead matter in the body. Nature never stands still where there is life. If a body dies, the corpse is soon attacked by millions of germs that are created for the purpose of changing the dead mass into its chemical parts and thus give it back to nature. If any part of the living body dies, the same rule holds true. Death is never allowed to remain as death; but to transform it back to the useful conditions of nature, it must be acted upon by germs that devour it. These very germs have life, and they give out their own breath and their own excretions; and these are the toxins that set up disease if they are allowed to remain in the living body. As soon as this new stage of affairs is set up, then come the bacteria that feed on the toxins; and this is the last stage from first appearance of the deat in the body to its final disposition; the body being overwhelmed into its own death if there are too many of the bacteria to be fought out by the art of modern practice.

Deat is the name given to the dead food that has served the body by its presence as nutrition.

Let us see if you understand the various steps of change by which disease is set up. We will number them for reference.

1. The first cause is the presence of dead food in the body; and this is called deat. It comes from delay in disposing of the ashes of digestion, or else from eating too much, or from taking food that is not nutritious and that cannot be digested; the alimentary canal paying no attention to it.

2. Being in the system, serving no purpose, and threatening the life of the body by its accumulating poisons, this deat is a source of great danger. Nature knows what the inevitable result must be if it is not driven out; but she cannot interfere with the habits of the people unless she does so by the graded steps of her own methods. She sets up the usual form of decay, and it is not a very satisfactory arrangement to have decay going on in the body; but she has no other way of meeting the danger.

3. But decay would mean immediate gangrene or mortifying of the body, and this would send the whole human race to their graves and wipe out the future history of the world ere it could be enacted; so nature seeks to save herself in saving humanity. As soon as decay sets in, which is done by germ life of one kind, she holds the results of that decay for another series of germs known as pathogenic bacteria. When the first series of germs set up the process of decay, their excretions and exhalations are found in the form of toxins, and these would result in death if there were no way of getting rid of them.

4. The bacteria devour the toxins and take up the whole work of fighting the decay. Some of them exhale poisons of their own, as is the case in diphtheria, the greatest danger being in the poisons that come from the germs, rather than in the germs themselves. Whatever the form of disease, it depends on the character of the bacteria that are invited in the body, and these depend on the variety of toxins they are called upon to devour. But the general fact is that the presence of deat leads to the whole trouble.

5. As soon as the bacteria begin to eat up the toxins, they increase with the growth they must of necessity make in their work of eating so much. Then the deat begins to burn up, like so much rubbish that has been allowed to accumulate in a house, and that will set itself on fire in order to be disposed of. This burning

is fever. Nature employs it in connection with the presence of bacteria; and the two are commanded to get rid of the accumulated deat, even if it costs a life now and then. In times of plagues, cholera, yellow fever, and other epidemics, the work of burning up and disposing of the deat is so extensive that it involves a vast number of lives; but no person dies who is free from the accumulated deat.

6. It is the active and natural work of the bacteria that first arrests the attenton of people; then the doctor comes in, and he has learned that certain medicines will destroy the bacteria, and so he checks their work before they have cleansed out the body, and he gives us the life of the man, the woman or the child, in a state of semi-clean condition, rather than allow the bacteria to do their full work and end the careers of so many human beings. It is in this way that the medical profession are useful; they are grandly striving to do their best for the public; but the public are doing nothing for themselves.

It cannot be claimed that the best time to attack disease is after it has gone through all this process and made all this trouble, when proper care in advance will prevent it.

Allowing the intestines to become packed, throws the poisons of the deat food back upon the blood, and does an incalculable injury to that river of life. To release the blood from such dangers, it is important that the contents of the intestines should move onward and outward by the regular action of the membrane of wall that lines them.

When these dead contents are held back, and especially when they are packed as in constipation, they taint the gastric juices of the stomach and check the flow of bile through the channel designed for it; they give a sour odor to the skin, which enables any person familiar with health principles to detect the presence of constipation in another; and they prevent the clearness of the complexion that must of necessity be the basis of treatment in that direction.

There can be no pleasure in eating when the contents below the stomach are dead and decayed; for the very essential of good digestion is a natural and normal appetite, and this depends on the freedom of all the operations of the digestive tract.

It must not be forgotten that there are in the body a certain number of functions which are fixed and necessary. One is the exhaling power of the lungs to throw off a vast amount of deadly

poisons from the circulation; and the carbonic acid gas that is thus got out of the system in an hour would, if inhaled all at once, kill the strongest man living.

Then the skin is full of pores that exhale deadly poisons, so great in fact that, if the skin were to be made perfectly tight, these poisons would, by falling back upon the system, destroy life in twenty minutes.

For largeness of operation and the movement of the greatest bulk, the intestines are charged with the most important duty. It is when they utterly fail to act that a slow danger ensues.

The practice of emptying the bowels for immediate relief is not the best form of treatment, unless done in a case of immediate demand and then with oil of some kind. All oil has some food value despite the fact that it hurries and drives out the contents. The use of purgatives, or of any means except oil, is likely to set up a dry and semi-paralytic condition of the lining of the intestines, making each subsequent dose less effective until nothing will perform the act.

Some persons allow the bowels to become packed before they seek to empty them; and then they use powerful purgatives with the result that they fail at last to act for them, and the sufferers seek the impossible. We have had our attention called to several such cases, and death followed in most of them. The bowels failed to respond to any drug or purgative, and no injection had the least effect. The solid mass was like so much iron; and death came in spite of the skill of the best physicians. In each case the patients had been in the habit of allowing constipation to go on for days at a time, and then taking purgatives prescribed as a cure. No attempt was made to get help from nature.

One such case was referred to us when it was seen that the patient was not likely to recover; and we suggested the use of hot olive oil baths, while the stomach was also fed with nothing but olive oil and castor oil, given in strong meat broths. Even then it was almost impossible to save the life, and it was the first one that had been so saved when so far gone.

Death from constipation, as a direct result of the packing of the bowels, is quite rare; but the condition attends so many other maladies that it is always a source of danger and should be carefully avoided or overcome at all times.

The first rule is to take no purgative if it can possibly be avoided.

The second rule is to depend on oil, even caster oil, when any specialty is needed. We regard oil as a food. Olive oil is taken when the need is not great, or in connection with castor oil; one alternating with the other; and the latter not oftener than twice a week; while olive oil can be taken three times a day. A diet of olive oil with or without meat broth has been known to break up the worst case of ordinary constipation; the mixture being all that was allowed to enter the stomach for a period of three days, when the result was attained. The milder forms of castor oil are not so good. When castor oil is to be given to a child, let it be followed by some sweet chocolate in the very instant that the oil has passed into the mouth, and the taste will be completely hidden.

But these are remedies and not preventives. The purpose of this treatment is to so change the methods of living that there will be no need for the oil or for remedial help of any kind.

We propose to present the facts and the only means of securing a permanent cure; the basis of which is an understanding of the methods by which the trouble arises and disappears. When the food passes from the stomach to the small intestine, it is very thick and is called chyme. Here in the small intestine it must by its own action excite a rhythmic motion of the canal, intended to invite into its bulk three classes of liquid: the pancreatic juices, the bile, and the intestinal secretions. The absence of any one of these means constipation. If the stomach has been filled with heavy, rich concentrated foods, such as come from a big dinner, the bile will not flow at all; and so obstinate will the liver become that it will refuse to act until the body has been given some muscular tax, as walking, laboring or exercising. So here we have a condition where digestion may take place in the stomach and come to a standstill in the small intestine.

It is well understood that the bile is a disinfectant and a slight purgative where it flows freely; and in this one matter alone a cure for constipation may be found; while, on the other hand, if it does not flow at all, the food will ferment, decay, or otherwise prove a source of great danger. The rythmical motion is called peristalsis; and, although a long word for some, it is easily understood. Constipation is due to lack of peristalsis, which seems unable to arouse the liver, and to receive in turn the bile that will excite its own action; as these are dependent on each other. In rare cases the other juices fail; and in diarrhœa the excess of any

one fluid, or of any irritant leads to too much peristalsis by which the contents are emptied violently. In normal health there is an even rhythm that prevents either malady. In the small intestine the peristalsis is more active than in the large, for it has three times as much work to do: it has to carry on the process of digestion which was not completed by the stomach, to do which it must invite all the juices to enter its porous walls and to mix with the chyme, thus increasing its bulk; it has to stir this around and bring every particle of the more fluid chyme in contact with the larger surface of the now stretched small intestine, so that the food value may be absorbed, pass through and enter the stream of new blood; and it has to urge on the refuse mass until it enters the large intestine. If any one of these duties is not performed constipation may follow.

As absorption of food material has been going on along the length of the small intestine, and as the fluids given it have been called out again, excepting the bile, the chyme at the end of the small intestine is again thick, and is of much smaller mass. A little valve now opens and closes under the impulse of peristalsis, allowing a small part of the chyme to pass through into the larger bowel. All along its course to the end the food value is being drawn out and passes into the circulation. The knowledge of this kind of digestion led to the use of food injections at the rectum when the stomach is too weak to retain nourishment. The continual absorption results in the mass becoming semi-solid; and its odor is due to the presence of bile. When the bulk is equal in weight to about five ounces on an average, it excites the muscles, of which there are many, and they at once arouse a special nerve center in the lumbar region of the spinal cord, and the evacuation occurs. In normal conditions, if the person has not been overfed or underfed, a daily passage should be six inches in length. When incomplete, as in the case of one who is in a hurry, part is allowed to remain; and this going on day by day causes in time a serious constipation of the lower intestine.

That necessary motion which is known as peristalsis is most vigorous in the first six hours of the day, and, as an average-sized meal will excite such action all along the line from the stomach to the end, it is most reasonable to encourage it in the first part of the day by a good breakfast of beneficial food. We will see what that consists of. Before doing so we will say that there are

TEN CAUSES OF CONSTIPATION.

1. Poverty of food. Those who eat very sparingly at all the meals of the day, do not have sufficient vigor of peristalsis to move the bowels.

2. Concentrated food, or any that is too highly nutritive.

3. Astringents such as tea, brandy or claret, which check the flow of juices into the intestine.

4. Indigestible food, which often ferments and generates gases that keep out the juices.

5. Overeating, which prevents the liver from acting.

6. Imperfect mastication. This leads to stomach weakness and a consequent depression of all the digestive system.

7. Sedentary habits.

8. Wrong food selection.

9. Lack of daily exercise.

10. Medicines, drugs and stimulants.

Standing by itself there are no other causes of constipation; but it is often an attendant of other maladies, such as anæmia, hysteria, liver trouble, dyspepsia, obesity and the overdistention of the abdominal wall during pregnancy.

We have said that the bowel rhythm called peristalsis, which alone is necessary to prevent constipation, is naturally more vigorous in the first six hours of the morning than at any other time; or from about five o'clock to eleven. When an average meal, or a meal below the average is taken in the morning, a light lunch is taken at noon, and a heavy meal at evening, the natural tendency is to crowd the intestine at that time of the day when it will not respond, and this at once checks the liver. The physical system is awake in the early day and seeks to come into its best action; but, in the closing hours of the afternoon or evening, it droops and tends to rest. This is universally true of the whole animal kingdom. Modern civilization feeds itself the heaviest at that time of the day while all nature and all life is getting ready for repose.

The person who would get benefit from this treatment must follow all its directions closely and strictly. The fact that it is attended by some inconvenience, will not be entertained. We know that a cure is certain, if the provisions are adhered to, but any deviation from them, however slight, is not to be tolerated. Many persons, seeing an improvement, begin to omit small details

and the result is they let larger matters go by and soon a failure occurs in the treatment for which they do not blame themselves.

It requires a moderately heavy meal, not concentrated, to move the bowels by a natural action, but it is not true that such a meal at evening will do it; nor is it true that too heavy a meal at any time will suffice. Physicians have worked out the principle herein stated, but have failed in the following way: By actual observation in many cases they have come to the conclusion that a moderately heavy meal at evening led to constipation; while the identical meal in the morning led to natural freedom of the bowels; so they declared that one moderately heavy meal each day is not sufficient; all three meals must be moderately heavy in order to establish uniform peristalsis. Hence arose the error that irregularity was conducive to constipation; a rule that is only true when the first meal of the day is light and the last is heavy. Going without breakfast leads to the same trouble in its worse form. Poor people who go to work half fed and who depend upon getting food in some way during the day, are always seriously constipated; and starving persons have no peristalsis at all.

Food reaches the small intestines soon after eating; and, in most cases, a meal is in bulk there within sixty minutes. With nature in the early half of the day awakening by reaction from a night of rest, and all the accumulated food of the day before seeking exit, it requires nothing but the stimulus of bulk in the small intestines to set full peristalsis in motion; which, when begun, will soon involve the whole region. A passage may be had by pressure of the bulk eaten at breakfast; and, in persons of the most regular habits, it occurs soon after that meal is over; while in others who are in good health it is delayed an hour or more. When coming in the afternoon or evening it is wrong in habit and indicates somethng less than the best of health.

We have had many facts presented to our attention from physicians who seem to have an earnest desire to follow the laws of nature. One method of curing constipation, as recommended by a successful expert, is to omit all food after breakfast and to eat a very heavy bulky morning meal. By bulky is meant not concentrated food, such as the starches and meat, but the coarser kinds which will be mentioned later on in this treatise.

We took up that method and have had it tried by a number of persons who have been troubled with chronic constipation; and the

result has been relief attended by great self-denial and some neuralgia. The long period of omitting eating is more or less distressing. It seems that the heavy bulky food in the morning leads to peristalsis in a natural form, which is very desirable; but it is not pleasant to go without the noon and the evening meals as a habit. We found that but few days at a time were devoted to the one meal plan; that it cured constipation, but did not permanently drive it from the system. It came back again, after heavy evening meals, and too much indulgence in the things that cause it. The better plan is to find some cure that will not require too much self-denial, and that will enable the person to live regularly without a recurrence of the trouble.

In a bad case, however, we believe that the eating of a heavy bulk breakfast, such as we shall hereafter describe, attended by a lighter habit of eating at noon and at night, will effect a permanent cure, provided there is reason in the habits of life.

As it is true that many little things in combination lead to constipation, so it is likewise true that many little things in combination tend towards a cure. One person is immediately relieved by a single phase of Regime, while it has no effect on another. This is seen in the old idea of fasting; no good physician to-day will depend on the continual use of drugs, but will fall back upon some law of nature, and fasting is one of the most effective. It was almost a cure-all a few thousands years ago, for it was learned that the omission of the third meal each day would help to drive out the poisons from the accumulated food in the body; and the reasoning was that, if one omission of eating was so valuable, a number of omissions would be more effective. But this does not follow.

Fasting is important when there has been heavy eating, and not when the person is a light eater. It is the direct and decided change from one kind of condition to another that often proves curative. There, when a heavy eater omits all eating for two or three days, the system gets a good cleaning out; and we have reliable reports from many sources, among them doctors, to the effect that a week of absolute denial of all food has not only driven the packed contents from the bowels, but has also purified the blood, provided the food that was afterward eaten was pure and wholesome, and that no hurtful food was taken for two or three weeks.

During fasting, the bowels act under the law of approaching starvation; the juices begin to flow in the search for food, and much

that is otherwise indigestible is now turned by bacteria into helpful food, although the best blood and flesh cannot be the result.

Such a plan has not been effective when the person has been a uniformly light eater, for those who eat sparingly all the time do not have sufficient vigor of peristalsis to move the bowels. Here we see a reason why one person cannot derive benefit from a treatment that would help another person. There is always something back of each individual case.

It is a good rule to remember that light eaters should never fast; for, to them, a heavy meal would serve the same purpose as fasting. To omit a meal, generally means that the light eater will be subject to neuralgia.

Moderate eaters do not often have constipation, unless they eat concentrated food; which consists of too much starch and too much meat. Light eaters are usually victims of this malady; and they are also out of condition in nearly all other functions of the body. Thus a very light eater, if a girl or woman, would not have natural menstruation.

If you are in perfect health in all respects you will find that moderate eating, after the plan of the meals stated in the book of Inside Membership, will be the best for you, and fasting or otherwise changing the plan of living should not be permitted.

If you are a light eater, you should take one heavy meal a day, and this can be gradually accomplished by adding little by little to the morning meal; having the added part as bulky as possible. This means that you are not to increase your condition by taking more of the concentrated food. The value of the latter is to adjust some wrong condition in your system.

The foregoing remarks show the necessity of not following blindly any advice that is based on conditions that suit another case and not yours.

All constipated persons should know what is meant by concentrated food, for it has much to do with the cause and the remedy of this complaint. This does not mean that no concentrated food is to be eaten, for that would cut off a supply of vitality that is needed in many cases. In doctoring to get rid of the habit of constipation, there is danger of weakening the heart by too radical a change in the diet; yet it is true, and must always be, that diet is the chief means of cure, as it is the chief cause of the trouble.

Therefore, there must not be a total abandonment of concentrated food, as it may lead to other complications.

The reason why too much of such food causes the packing of the bowels is that it cannot be digested readily, and most of it passes on to wait for the process of intestinal digestion; for nature is very careful not to hurry out food that has not given up its good to the body. She will keep indigestible food for hours and sometimes for days in the stomach in the prospect that the gastric juices will act upon it; and when they fail the result is fermentation, flatulence and distress; then the food goes out by the sickening process of the stomach, which gives up its decay either by vomiting or by passing it on.

Another rule comes into play at this stage; the membrane of the intestinal canal is porous and admits the various juices into the food, and extracts the good from the latter, until the presence of the foul condition sets up catarrh which leads soon to the preliminary essentials of appendicitis.

But the rule is that this membrane will not send in its juices if there is objectionable matter present; and this may consist of concentrated or of injurious food material. Both these classes make up the

THINGS THAT CAUSE CONSTIPATION.

1. DRINKS, while fluid, may be of such a nature as to prevent the inflow of the juices that are necessary to digestion both in the stomach and the intestines. Hard water is such a drink. In some parts of the country the drinking water is so hard that it will leave a limy deposit in kettles and other utensils. Such water is wholly unfit for the stomach. If it does not lead to constipation, it is pretty sure to set up other conditions that are hurtful, to say nothing of the tendency to clog the veins and blood vessels.

2. TEA is very constipating, and in cases where it has been indulged in, either as a hot drink, or as iced tea, the worst attacks of this malady have ensued. In fact there has been more fatality attending complications arising from constipation that followed the use of iced tea, as well as the usual hot beverage, than has occurred without it. It does not appear that every use of tea is likely to be charged with this result, but if there is the least tendency to constipation, there should be a total abandonment of tea in every form.

3. COFFEE is less constipating than tea. If it is taken without sugar or without milk or cream, it is more wholesome; but it

should not be made strong. It may be used to flavor a cup of hot, not boiled milk, or it may be drank as weak coffee.

4. DEAD COFFEE is that which is either boiled, or re-heated. Boiling it kills it. The use of boiling hot water poured over the coffee sets free its best and most wholesome contents; but most housewives allow it to remain boiling to keep it hot. Then some re-heat it, which changes it chemically to a poison. Many others make the worst mistake of keeping the coffee-pot on the stove all the time, adding new coffee as needed, and rarely taking out either the old water or the old grounds until space demands a change. Hence they drink dead food themselves and give it to others; and catarrhs, colds, la grippe, headaches and pain chase each other through those families where a miserable ignorance guides the helm of life. The money spent for sickness or drugs will more than balance the few pennies saved by using dead coffee.

5. WINE, BEER and similar astringent drinks, are repelled by the liver, the kidneys and the membrane of the intestines; and when any one of these agents of digestion and elimination refuse to act on a substance, the result is disease sooner or later. The liver must be decidedly and aggressively active in order to ensure the natural movement of the food. Tea and most wine contains tannin which adds another difficulty, for the presence of this chemical will lead to the refusal of the bowels to do their work. The red wines are worse than the other kinds, but all are injurious if there is the least tendency to constipation. Of course, it is true that there are millions of men and women who are troubled with this same difficulty who never use alcohol in any form, and this shows that there are many kinds of causes of the trouble. No one thing alone may lead to it.

6. Boiled milk is often the cause of constipation. It is used sometimes to check the other condition, or too much looseness of the bowels. Still it is possible to train the system to take hot milk that has not been boiled, but that has been just brought to the boiling point; and at the same time to maintain a freedom in the movements of the bowels of the most natural kind. This is our test of a perfect condition.

7. CHOCOLATE and cocoa are to be avoided as long as there is a tendency to this trouble.

8. MEAT of all kinds is constipating in proportion as it is well cooked, and also when too much is eaten, whether well done or not.

It is the meat-fiber that does the harm. The juice of meat may be cooked as long as you wish, and it will not affect the system either way. Raw juice of meat is slightly loosening. An entire meat diet disturbs the liver and develops latent troubles in the kidneys, and has started fatal results that might otherwise have been held in check for many years. The quantity of meat that each person ought to eat each day depends on the work to be done, but a sedentary person ought not to indulge in more than a cubic inch in each twenty-four hours, and that ought to be well chewed and the fiber not swallowed. Beef is the best, or the fat of ham, taking care not to swallow any of the meat-tissue. This means that the habit of eating great quantities of meat must cease altogether, and never be resumed if there is to be freedom from constipation. It is not an easy thing to give up, especially in America, where fully ten times as much meat as is good for the health is eaten daily all through the year. To the constipated person we have said over and over again, cut down your quantity of meat to one-tenth and you will have less trouble. But such person wishes to know if there is not some medicine that the doctor can give that will cure the trouble and yet permit the meat to be eaten in the proportion of ten times as much as is needed. The reply is: When you can find some first class grade of gun-powder that will not explode in the presence of a burning match, then we can allow the use of meat as at present indulged in, and guarantee that there will be no constipation. Even the specialists in appendicitis, a malady that is on the very rapid increase, say that it can be traced to too much meat and to baking powder cookery. Both these evils are on the increase, and why should appendicitis not also be increasing?

9. BAKING POWDER is one of the most prevalent of all the causes of constipation. The reason for this is the use of alum in it, and alum can be found in almost all kinds of baking powder, even when the makers take oath that it is free, or when their chemists or other chemists whom they hire to analyze their special samples declare that there is no alum in it. Pancake, and other self-rising flour, is made quite poisonous from the abundance of alum, which can be tasted for hours after eating the cakes, as the alum has an astringent action upon the tongue and palate. It is this same astringency that stops the natural function of the bowels. We advise you to make a list of all the foods that appear on the table in which baking powder is used, and you will see why this is an age of consti-

pation, appendicitis and catarrhs. What did you have for breakfast this morning? Rolls or biscuits or muffins made from baking powder or its equivalent. Flannel cakes, buckwheat cakes, pancakes, waffles or other product of the frying pan, containing baking powder or its equivalent. And at the other meals the chances are three out of every five that you will have the same powder in other products, such as dumplings, cakes, corn bread, crullers, doughnuts, short-cake, pie-crust, patties, fritters, various pies made of bread or other compounds, and a certain line of puddings. The astringency of baking powder in its effect on the stomach and the lining of the intestines, is one of the commonest causes of catarrh of those localities; but it is always a direct cause of constipation; and systems that are immune from this malady are likely to show other forms of disease, when such foods are eaten.

10. PASTRY in all forms is a cause of constipation. In the first place the flour is not cooked that enters into pie-crust and other articles that are known as pastry. The flour, if it were raw, would be easily digested if thoroughly masticated; but it is coagulated starch only, and hence is almost totally indigestible. After the flour of any grain has been once subjected to heat sufficient to coagulate it the flour must be cooked for a long time to change its nature, as in long cooked bread which becomes closely allied to a new compound and is easily digested. Pastry is neither raw wheat nor is it a digestible form of cooked grain-flour; it is a mass of coagulated starch cells. The crisp condition which attends it is likewise injurious. Dinners are now being founded upon cake, pastry and fancy dough more and more every year. Patties, fritters, pot-pie-dough, package-biscuits, which are little more than pastry, and other things, all of which are unfit for food at any time, even for a person in robust health, are especially hurtful when one is constipated.

11. CRISP food of any kind is hurtful and should be avoided in this malady. This applies to potatoes, pastry, cake, bread, meat, vegetables where attempts are made to excite a false relish by the tempting flavor of grease or sweets that are fried or baked hard and crispy. Even biscuits and crackers that are otherwise free from serious harm, are made injurious by the method of cooking that gives them a crisp surface; and such dangerous stuff as Saratoga chips have sent more than one million persons into helpless gastritis. A crisp surface has a delicious flavor, and fried lard or

butter is also a delight to the nose as well as to the palate. So are many things that are deadly poisons. As alcohol is a tempter in drink, so the smell and taste of crisp food is a tempter in food; and of the two the latter has sent more victims to untimely graves, while not perhaps having made so many criminals. Of this there is opportunity for views on both sides, for a bad case of indigestion makes a bad temper, and temper is quick to drive people to hot words, then come the blows and the crime is committed. Out of the bad temper that follows indigestion come the ugly dispositions and the malice of mankind. It is a well known physiological fact that good digestion begets good nature and happy friendships; and digestion begins at the stomach and follows through to the end of the alimentary canal. Imagine, if you will, two lovers trying to impress their happier dispositions on each other while each is suffering from flatulence, gases, eructations, rolling thunders of the bowels and other attendant conditions of ingestion; to say nothing of the fetid and sour breath that accompanies constipation.

12. NEW BREAD and newly cooked food of any kind if made of the cereals or starches, except rice, are causes of constipation. Rice is not hurtful, unless in combinations that tend to produce the trouble. Even long-cooked raised bread, made of yeast, which is the best of all breads, should not be eaten for twenty-four hours. Cake, crackers, rolls, muffins, griddle cakes and all forms of freshly cooked or briefly cooked products of cereals, except rice, are to be avoided.

13. SUGAR is a prolific cause of constipation. The quantity eaten by some persons is enormous, not merely in candies, but in cakes, preserves and other ways. It is better to omit all sugar and all candy until your condition is normal. Canned goods, jams, fruits put up in syrups, apple sauce, and any article that may contain sugar or that may be sweet, as the sugar fruits, such as dates and other kinds, should be avoided, at least until you are in good health. Figs are laxative in some cases; in others not; but they contain seeds that slightly irritate the lining of the intestines, and we doubt the policy of using any irritant. Nevertheless, it must be admitted that figs have value in the diet for this malady. Prunes have a flesh that is laxative, and they are useful also in the diet.

14. Gravies and sauces are not good during the period of this cure; if very rich they should be omitted altogether.

15. FERMENT foods, such as sugar and starch, as in cakes, sweetened bread, sugar and breakfast foods; or sugar and cream or milk, as in ice-cream, and all forms of cream and sugar combinations; butter and sugar; or other mixtures that set up an immediate ferment in the stomach; are all causes of constipation. As we have said, no one thing is alone the cause; the malady is due to many little things that tend that way. Experiments almost without number have made these facts perfectly clear.

16. New POTATOES, soggy old potatoes, and heavy soggy rice, or heavy bread or other food, are to be avoided.

17. Dried currants, citron, dates, under-ripe bananas and all spices should be avoided.

Due regard should be had to the principles of cooking and of eating, as stated in our book of Inside Membership; but with the reservation that, in case of conflict between this treatment and that book, the present methods must be pursued. For instance, in this treatment we insist upon the free use of tomatoes in a raw state, while they are not favored in the work of Inside Membership. After the use of certain foods has served the end sought, then the patient must come back to the Regimes of the first book.

We come now to the classification of foods that are useful in giving a natural condition to the bowels; and we wish, at all times, to omit any rough, violent or over-active line of eating, such as is sometimes recommended in order to effect a movement.

The useful foods are classified according to three qualifications:

1. LAXATIVES.
2. BULK.
3. NUTRITIVE.

Many of the foods serve two purposes, and these we indicate by placing them in the class in which they have the chief characteristic.

LAXATIVES.

1. FIGS are laxative because of the seeds which they contain; these irritate the lining of the intestines and create an impulse that is often effective. We do not believe in using them to a great extent; but in about the proportion mentioned in the REGIME which will be given in this treatment.

2. PRUNES are laxative. Owing to their bitter nature it is necessary to use some sugar in cooking them; but this should be as

little as possible. It is better to omit all or most of the sweetening. In connection with the old-fashioned dark molasses, prunes are very helpful if eaten in the morning with whole wheat bread. They should be soaked all night, then cooked thoroughly, and finally sweetened with dark molasses. The combination is not a very pleasing one at first, but one soon learns to like it. Children have been kept in good condition for years by the use of this fruit and the molasses, eaten in connection with old bread. It is also very nutritious.

3. BANANAS are laxative if eaten before breakfast; but care should be taken to have them dead ripe with no greenish taste; otherwise they may act as a violent and dangerous purgative. The way to do is to buy the unripe bananas and allow them to ripen in a dark room in pure air, and use them about two days after you think they are fully ripe, but before the flesh is beginning to decay. When you are not constipated the better time to eat bananas is after a meal. They are nutritious in a high degree, but when taken before breakfast they are quite laxative. The only danger is in their excessive activity. Do not take chances of being made sick by their use. It is better to cut off a clearly good piece about an inch long from the banana and try it a half hour before breakfast and note the result; then, if it does not work, add to the size the next morning. After you have established a free condition, we advise the use of one banana a day, and generally after supper, because of its mild value at such a time.

4. APPLES are both a food and a laxative. They are not one-tenth the nutrition that bananas are. Nor are they quite as laxative. But they have a great value if eaten mellow, and before the evening meal by about a half hour, for a mild case, and before the breakfast by an hour if for a severe case of constipation. Green apples are indigestible and cause something worse than constipation; they must be avoided. Nor is it wise to use green apples that have been cooked until mellow. We prefer the mellow fruit, and the palatable quality. You should not eat an apple that makes you wince with its sourness, for it is not useful to you, and it must be remembered that every human body is a balance between alkaline and acid chemical conditions, to disturb which is likely to throw you off your equilibrium. The rule is as to apples: Select those that are perfectly mellow by their own process of ripening, and eat the kind that most pleasantly agrees with your palate.

This is reasonable and wholesome relish. To suit your relish by making a combination of sugar and apple would be pleasing your palate by an unwholesome relish and that would not be hygienic or sensible. We have stated in our Inside Membership book that it is better to have a relish if it is for wholesome food; otherwise not. Nature has made more than a hundred different kinds of apples because she knows there are many different sorts of palates to be catered to. BAKED APPLES are excellent. Do not use much sugar if any with them, and take cream in abundance. We have advised the eating of such apples in all the quantity that is desired, and we have been asked if it would be all right to take them also for bulk, that is, as many as the appetite would permit, and we have replied that they may be so eaten as long as constipation is obstinate; and, if not green, they will do no harm. Reports have come to us from many sources that what has been almost a whole diet of baked apples has proved a relief when other laxatives had failed.

5. LEMONS in their juice, and oranges, as well as shattucks, and limes, are useful more to cleanse the blood and to give tone to the organs, than merely as laxatives; and it may be better to omit getting too much acid in the system. The use of lemons, oranges and shattucks with apples would be unwise, but they are all right with prunes, figs and bananas. The apple has much the same value as the lemon, but the latter has no bulk, as it lacks nutritive fiber.

6. Pears, melons, cantaloupes, watermelons and the all-water fruits are useful more to move the kidneys than the intestines; and they may be blended into the constipation diet for secondary purposes; always remembering that too much fruit leads to neuralgia. It is better to take on any change by gradations rather than by a sudden attempt to revolutionize your diet.

7. Certain small fruits, such as the blackberry eaten raw, the strawberry eaten raw, and huckleberries or blueberries eaten with cream, are useful as mild laxatives. Gooseberries, raspberries and currants are not useful in this case.

Nearly all the following bulk foods are also more or less laxative; but we give them under the second list because it is important to know what will serve as means of stretching the intestines and so excite natural peristalsis.

Care must be taken to avoid weakening the body by this class of foods in excess.

BULK FOODS.

1. In the line of fruit there is no bulk food as useful as the ripe peach. It is not found fresh for many weeks in a year, but every enterprising person can find a way to keep it so for nearly ten months; and, in its absence, there are others that will take its place. Nearly all the laxative foods that have a flesh fiber have also bulk. The prune is valuable for this quantity and so are apples.

2. TOMATOES eaten in great quantity for one meal serve as bulk. They contain oxalic acid that may lead to uric acid in case you have a tendency to rheumatism, and should be avoided under such circumstances. One meal in which tomatoes are eaten heavily, may serve to change the condition permanently, or until your abuse of the laws of nature shall again make you an invalid.

3. POTATOES, all the year round, if you can get them so that they will cook into a mealy condition, are the best of all bulk foods. They cannot be eaten if you have a tendency to diabetes; otherwise they are to be the chief food for mere bulk. They are not laxative in the true sense, as they do not affect the bowels except as bulk leads to a natural condition. A heavy meal of good potatoes, especially those that have been baked for a long time, and eaten close to the jackets—if you wish them to serve as a laxative, eat the jackets and all, but do not do this if you are not suffering from an obstinate condition. There is no doubt that the jackets of baked potatoes are wholesome and useful. But the potatoes ought to be baked for a long time, and taken out of the oven when they have reached a condition that is flaky and mealy. Fried potatoes, if not made crisp, are allowable. Mashed potatoes, or those that are boiled and brought to a mealy state, are serviceable. While all soggy potatoes are injurious, on the other hand it is important that the well cooked kind should be made one of the chief articles of the diet, and espcially in the morning meal, omitting too much bread. Sweet potatoes are not allowable in this diet.

4. GREENS are not used enough. Beet tops, spinach, dandelions and other grasses or succulent leaves have immense value in the diet during all times of the year when they can be obtained. The trouble is that they are made indigestible by the way they are cooked, as the addition of too much grease is not advisable. But they have a great value in furnishing bulk, and there is not a case of constipation that ought not to yield to their use. The best of the greens is spinach, but none of them contains much nutriment;

the chief objection to dandelion being its bitter taste; otherwise one kind is as good as another, and we recommend each in turn until there is a choice. The proper way to cook greens is to chop them to a fine mass, then cook in water until thoroughly done; and serve them with a dressing of butter. This saves destroying their usefulness by the old-fashioned way of cooking them in fat meat.

5. LETTUCE, asparagus, celery and similar green foods, are also very useful. Lettuce is the best for mere bulk, and asparagus for both bulk and nutriment. Lettuce should be used with olive oil and a bit of lemon juice; it is very palatable and helpful. Asparagus is one of the very best of green foods. Celery has a place in the dietary for constipation, but is not very useful when eaten raw; it should be cooked in milk until very soft.

6. Bulk may be secured the year round by the use of the green, hard-shelled Hubbard squash. It will keep for years, if looked after properly, and may be served as a vegetable dish at the noon meal every other day in the months when it is not possible to get other kinds of laxative vegetables. It may be cooked by baking it in the shell, then dressing it with butter in plenty to which a slight bit of salt and some black pepper or celery powder has been added. Pumpkin in pies, or any squash in pies, would be valuable if the pie-crust were not eaten.

7. Onions boiled in milk furnish bulk. They are the test of constipation; for, if a person is not free, there will be an odor in the breath for twenty-four hours after eating the onions. This is due to the fact that there is a direct circulation of blood from the alimentary canal to the lungs which affects the breath. Many persons who have good teeth but bad breaths do not know how to account for the latter; but it is true that the breath gives out the odor from the intestines if there is a stoppage there.

8. STRING BEANS are of the highest value in the treatment of constipation, as they afford a food that has much bulk, some nutrition and no concentrated nature. When the beans are formed in them, they should not be eaten, as green beans are slightly constipating. Very young peas are useful, but as they get older they are of an opposite character. Cabbages are likely to cause flatulence, and it is safer to omit them although they afford much bulk. If you have any tendency to uric acid or to rheumatism, you should not touch any form of cabbage, as it gives rise to calcium oxalate in the urine. Very young beets boiled, when served with

olive oil and lemon juice, are both palatable and nutritious, but have a special value for their bulk. But green beans can be obtained almost all the year round, as can lettuce and some other articles, by judicious management.

Potatoes and squash are present all the winter, and much of the other months. As potatoes begin to give way in the late spring, there are many greens and other articles, such as lettuce and asparagus, that can take their place to a certain extent. Variety is obtainable during most of the year.

New corn has its place in this dietary, for it comes late in the summer and during all the early fall, when other green vegetables have given way, or are not abundant. Green corn goes through the system about as it enters the stomach; consequently it is better to chew it so fine that it will be a milk when it is swallowed, and it will be much more serviceable in that condition.

We come now to foods that are nutritive, but that at the same time have an important place in the cure of constipation.

NUTRITIVE FOODS.

1. Olive oil should enter largely into the food of persons who are constipated. This may be effected by making salads, and there are a score or more of nutritious dishes of this kind that almost any housekeeper can make. Children are often relieved by being given a teaspoonful of plain olive oil just before retiring at night; and adults by a dessertspoonful of Lucco oil at the same time. Castor oil is a food in the same sense that olive oil is, but it gives up less of its nutriment to the system and hurries things onward with too little time to be useful. Still it must be considered as a laxative food, to be given when the system needs a change. It is valuable not only in constipation but is largely used in diarrhœa and dysentary.

2. OLD BREAD is not only nutritive in the very highest degree, but is also useful in this malady, as it is the opposite of constipating. The older the bread is, that is the longer it has been kept after it has been baked, the more valuable it is for this purpose. The stalest of old bread, if not moldy or musty, is still better. People do not like it at first; but it has such a wholesome effect on the system that it is soon enjoyed if properly served. Dipped in gravy of steak, which is not a rich gravy, or toasted to a hard brown and then buttered as thickly as possible, or toasted and put into

broths or soups, or toasted and dipped in soft boiled or shirred eggs, the old bread becomes liked and even sought after. It has the same effect on the palate, after it has been used for a week or two, that fresh air has on the lungs in contrast to the foul air of a room, or that a line of useful exercise and work will have as opposed to the habit of staying in close, stuffy rooms playing cards, or that any real benefit has in contrast with utter nonsense and waste of time. The palate is easily educated to be sensible. The longer the bread is baked, and the greater length of time it is kept after being baked, the more useful it is in the cure of constipation. On the other hand, the less the flour is cooked, and the newer the bread is, the more constipating it will be. These facts are so easily proved that they are axioms.

3. TOASTS are especially beneficial, for they do not cause irritation that comes from certain foods, and their work is done gently and by easy degrees. The toasted bread should be baked for not less than two hours, and then kept in a towel for full twenty-four hours, after which it may be toasted either lightly or to a deep brown. The many ways of serving toast have just been given.

4. RYE bread baked for eight or ten hours, and then eaten when a day old, either as toast or not, is also of value. The half-and-half mixture of rye and white flour is useful and more pleasing to the taste than either all rye or all wheat.

5. Whole wheat bread is valuable to be eaten in place of the other kinds, as a change or as a regular article of diet. The loaf must not be soggy or heavy or gummy; and most of the whole wheat on the market is all of these things. Every business like every house must have its dumping-ground for the refuse that collects, and whole wheat flour and whole wheat breakfast foods are the refuse-heaps for the mills and for the bad crops of the country. Do not be fooled by the sweet and fascinating promises of the advertisements, for it is almost a universal rule that, when the stuff is wretchedly bad and useless, the advertising claims are the most attractive and boastful. There are hundreds of foods advertised before the people to-day that are claimed to be health-giving, brain-making, etc., etc., etc., which in fact are positively injurious. Whole wheat flour, if beneficial, should make a light colored loaf that will rise easily, and as well as any white flour. It should be made from hard winter wheat, rich in gluten; and the mills that use such flour are located almost exclusively north of the northern line of

the State of Pennsylvania. If there is the least suspicion that the flour has been doctored by alum or other chemical to make it rise, the concern that sells it or that makes it ought to be condemned to perpetual oblivion by an indignant public. Some day these rascals will be exposed and driven to the poorhouse.

6. The best BREAKFAST FOOD for constipation is cracked wheat that comes in bulk. It can be soaked over night, then cooked soft, then put in the oven just before being served, and toasted to a brown. Eaten with cream, but without sugar, it is delicious. It can be varied by substituting every other morning some hominy grits served in the same way. Corn meal mush fried, if the crisp part is omitted, is another good substitute. Avoid package foods, as they are often chemically treated to keep them crisp or to preserve them from worms.

7. Corn bread, rye bread, Boston brown bread, whole wheat bread, ordinary white bread, toasts of various kinds, and the breakfast foods mentioned, furnish an abundant supply of cereal foods for the morning and the noon meals; while the diet given in the High Regime of the book of Inside Membership will serve for the evening meal, except that the latter should be light, and finally omitted altogether in case the constipation does not yield. This diet is not in fact a diet in the sense of being a denial of good foods; for it is closely allied to the plain and old-fashioned habits of eating in the better days of the past.

REGIME FOR CONSTIPATION.

* Follow the rules just given; especially the last paragraph; but adhere to the rules that precede. Know this treatment by heart.

* * Adopt the first phase of High Regime in the book of Inside Membership. Also the full directions for the evening meal in High Regime. Do not go contrary to any of the rules given in that book, unless they are varied here.

* * * Drink plenty of cool water before each meal, none at all during the meal, and none for an hour after eating. Ice water, when used, should be sipped and swallowed very slowly. Take none of the drinks named in the forbidden lists of Chapter 21 of the book of Inside Membership. Be especially careful to avoid soda water and all charged or gaseous drinks. Alcohol in all forms should be avoided. You should take all these lists and make up a

schedule for yourself, suited to your tastes and convenience, and plan for variety each day. There are articles enough obtainable in all parts of the globe for you to follow this plan without difficulty.

* * * * Create all the saliva possible and give it to the stomach during the passage of wholesome food there, but never when there is no food going to the stomach. The saliva and the gastric juices are not suited to each other unless each has food to act upon, and the blood is broken down by the act of swallowing mere saliva, as in the use of chewing gum. This gum habit is very injurious, for it makes a false use of the saliva and weakens its flow when there is good food in the mouth. It also thins and deteriorates its quality. The longer you chew good food in the mouth, the easier it will be to digest it in the stomach; in fact, it is possible to complete the digestion of all sugars and breads or starches in the mouth by long chewing. The mouth-glands will take up the food as soon as it is digested there, and the stomach never gets it. This is very beneficial in the use of uncooked wheat and corn meal or cracked corn. But, at the table, eat very slowly, and chew as long as you can; swallowing only after the food is thoroughly masticated, and never by the aid of any fluid. Coffee, if made by pouring hot water over it, and sipped at once without being steeped or cooked or re-heated, is good for those who must have it. No sugar should be taken with it.

* * * * * Take exercise enough to make a special demand for the food value that is locked up in the intestines. Sedentary persons are more generally constipated than those who are active; but a wrong selection of food will cause even the hardest laborer to become constipated. Those who take cold tea with them and drink it as a lunch beverage, give a clue to their habits at home, and many laborers are thus addicted to faults that tend to deaden the action of the bowels. No amount of work or exercise will overcome the harm which is done by tea-drinking if there is a tendency to this malady. Many articles of food are likewise the cause of constipation, although the person is not sedentary. The rule, therefore, is that if the person is physically active and the foods are adverse to freedom of the bowels, the result may be constipation. On the other hand, if the person is sedentary and the foods are favorable to freedom of the system, the result may nevertheless be unfavorable. This brings us to the subject of exercise.

We do not believe that there is any physical activity, no matter



Fig 1



Fig. 2.



Fig 3



Fig. 4



Fig. 5.



Fig. 6.

how well adapted it may be to serve as an aid to a cure, that will of itself bring the remedy, when there is no attention to the food. Most physicians, when asked what is best to overcome constipation, will say that the patient must diet for it, and many advise exercise in conjunction with the diet; but not the latter alone, although they believe that diet alone will effect a cure. We know of many cases that cannot be cured by diet alone, and of many more that do not yield at all to the most scientifically arranged exercises. Yet there is no case that will not readily give way to the two combined, provided the diet is the most effective and the exercise is specially adapted to the condition.

Much importance has been attached by doctors to the use of massage and exercise in the cure of constipation. Massage may excite the flow of juices to the alimentary canal, but it cannot give rise to peristalsis, and without the latter there can be no healthy action; but it is true that when the chyme stagnates in the intestine through overcrowding or from the presence of concentrated food the massage gives it a start. It cannot be relied upon to take the place of peristalsis, for it will not. Then there are rollers and kneaders, all of which fail through the principle just stated.

Exercise is quite a different thing. It employs the body, breaks down old tissue, throws out refuse matter, creates a demand for the food that is lying locked up in the bowels, and upon every channel for its use. All these motives free the liver, and the bile is soon actively engaged in creating a healthful peristalsis; provided all conditions hereinbefore stated by us are present. But no amount of exercise can be of avail when the diet is abused.

A SYSTEM OF GRADED PHYSICAL CULTURE FOR USE IN CONSTIPATION.

By reference to the six illustrations on the adjoining page, it will be seen that the exercises are of different kinds and are suited to different persons and to varying conditions of strength or weakness.

Figure 1 is the simplest and easiest of all movements. It must be performed standing. Place the hands at the sides of the waist as low down as possible; push in with the right hand as you bend to the right, then push in with the left hand as you bend to the left, and continue until you have gained greater strength of arm so that the pushing may be more energetic each time. The body must not bend much for the first few days, as it will lead to

lameness. After that danger is passed, bend more and more until you can make yourself very flexible at the sides of the waist. You will be surprised to note how much you can gain in this practice of bending; at first the body will seem very stiff if you are not used to exercise of the kind; but after a while you will be able to bend low enough to touch the floor at the sides of the body by releasing the hands from the hips as you move downward to the right and left. The great value of this movement is the special activity it arouses in the intestinal region. It makes a demand for the locked up food, and sends the juices naturally among it, besides starting peristalsis. This, with a proper diet, will work wonders in producing a better condition. Do not try the other exercises until you have mastered this.

Figure 2 is still more powerful, but should follow the practice of Figure 1. The trouble will be that you will not bend at the waist if you begin with Figure 2, for the muscles there will not be flexible, and you will, in nine cases out of ten, deceive yourself into believing that you are doing it correctly when you are merely bending at the hips, and this will be useless. In fact, it is rare that a person can really bend at the waist muscles in a forward and back movement until much time has been spent in practicing Figure 1. So remember that haste and too much ambition will spoil your progress. Figure 2 requires you to push in on the abdomen with both hands and bend forward at the same time; then bend back as far as you can, and release the pressure of the hands; then repeat and so continue for thirty-two counts. Make the action full and decided and very slow. A quick motion is useless in this line of practice, while beneficial for other purposes.

Figure 3 is for a strong man or woman who wishes to give the intestines a more thorough kind of exercise. It must be done very slowly so as to pull on the abdominal muscles. Take a standing position; raise the arms straight over the head as high as possible; keep the head between the arms and lean back as far as possible on four counts. On count *one,* lean back about one-fourth the way; on count *two,* lean back half the way; on count *three,* three-fourths the way; on count *four,* lean back as far as possible. On count *five,* come up one-fourth the way from your backward position and so on until count *eight* brings you back. Repeat.

Figure 4. Stand, arms akimbo; lower the body half way to the floor by bending the knees, standing on the toes, and leaning back.

On count *one,* incline the head while in this position until the face looks straight up; on count *two,* continue inclining the head backward; on count *three,* still continue inclining the head backward; on count *four,* incline the head so that the eyes may see the floor behind the body. Return the head on four more counts to the first position. Repeat.

Figure 5. Stand with the weight upon the retired limb and let the body down to the floor until it rests upon the knee. Throw both arms over the shoulders, one over each; keep the forward limb straight at the knee. Then follow the directions as to inclining the head as they are given in Figure 4 and continue for thirty-two counts.

Figure 6. Kneel. On count *one,* lean far forward while the hands are thrown backward, the palms being down; on count *two,* lean far back while the hands are thrown forward in opposition. Continue this for thirty-two counts.

It will be seen that each exercise is more difficult than the preceding one. This is to enable the system of practice to meet all cases. You must not go beyond your powers. Do not attempt the last four until you have succeeded in the highest degree with the first two; and, as we have already said, you will not be able to master Figure 2 until you have acquired flexibility of the abdominal muscles in Figure 1. It is not true that any exercise is beneficial in the cure of constipation. All physical activity is beneficial to some extent; but, if you wish special results in any case, you must have specific exercises adapted to that purpose. The foregoing six movements, reaching as they do all degrees of strength and all classes of persons, and being directly provided for the cure of constipation, form a complete system in themselves, the value of which can be understood only when they have been thoroughly tested. A more elaborate system would fall of its own weight, and would be merely an attempt to win admiration from the thoughtless who measure value by the quantity and not the quality of a thing.

Small as this little system of exercise is, it has received the highest encomiums from physicians and experts in the treatment of this malady.

Habits are either sedentary or active.

The sedentary person sits much of the time. A person who is very active with the brain or with the muscles of the upper half of the body while sitting, or with the feet and legs while sitting,

would nevertheless be sedentary. The sitting posture is a bend of the abdomen, and while the bend is slight it is enough to pack the contents more closely than would otherwise be done. More than this, the sitting habit allows, and even tempts, the upper contents of the torso or trunk to rest on the liver and the intestines, thus taking away their full freedom of action, and leading to a packing of their contents.

A person who stands, unless there is much lolling and laziness of attitude, releases some of this top pressure from the abdomen and avoids the slight bending of the form at that part. It is also the case that the standing position favors natural peristalsis, though not always enough to induce it. Yet it is very helpful.

There is no need of sitting one-tenth as much as it prevails in your habits. You can stand much of the time, and yet sit all that is required of you in places where standing would be rude. Walking is also excellent variation of the habit of sitting. Long walks that tire are not advisable, nor do we suggest that you stand until you are tired. But just count up all the moments of the day that you sit and ask yourself how many of such moments could have been given to standing as well; and how many of the common duties of the day that were performed in the sitting position could have been done just as well in the stand posture. You will be surprised to know that you have fully fifty per cent. of opportunities for standing that are now given up to sitting.

Remember that the sedentary person is a sitter.

Sedentary and *costive* are the twin adjectives that are applicable at the same time to nine persons out of ten who have this malady.

Flushing is not suggested, as stated in the first treatment, unless your body is filled with deat, and it should be got out. The use of the two food-oils, as described in the present treatment, is better, for the diet will soon be master of your condition.

The exercises are best not taken when the food is in the stomach. In another treatment we have special exercises for that stage of digestion. But constipation occurs when the food is in the intestines, and the exercise should be deferred until an hour or more after eating; then it should not be used within an hour of the next meal. It may be practiced in the early morning if you are up, as you should be, a full sixty minutes before breakfast. Of course no exercise is required if the system is too loose, as it will soon be if you carry this treatment into full effect.

In bad cases a diet for two days of all fruit, as allowed herein, and of all bulk, as allowed herein, would be quickly effective, and, if the wonders of the treatment are sought, omit the evening meal, taking no food after midday, and eat for breakfast and for the noon meal nothing but the allowable fruits and the bulk foods, putting the exercises into practice, and observing the rule of standing all you can at short intervals, and the other rule of drinking only what is suggested in this treatment and at the times stated. The danger will be a complete reverse of condition with a likelihood of debilitating the bowels. You can watch the effect of each meal on your system, and act accordingly. Do not trifle with the laws of nature.

At any time that you find yourself going to the other extreme, use boiled milk, hard boiled eggs, toast, heavy meat broths and a flavoring of red pepper in the latter.

To save the effects of too severe a change of diet, you should at all times have hot beef soups, broths and meat extracts for all three meals; and, if you have a feeling of depression just before retiring any night, no matter whether you have omitted your supper or not, you should take a big bowl of hot meat broth with rice just as you are about to get into bed. It is wonderfully refreshing and stimulating, and will produce the sweetest slumber. It will also prevent the danger to the kidneys of going to one extreme of diet after having formed habits to the contrary.

A haphazard treatment that brings results at the expense of some other function of the body, is not scientific or safe. Medicines, for the same reason, should be avoided whenever they can.

Any extraordinary diet need last but a day or two; the good effects will be secured; and then you can adopt the High Regime of the book of Inside Membership, until you feel that you are permanantly cured, as we are sure you will be in a very short time.

In drawing to a close, in this the most uniformly successful of all the treatments ever offered to the public, we must repeat the good advice given in the anti-deat treatment, namely, that you must form the habit of encouraging the peristalsis soon after breakfast every day. You should go out even if you have no disposition to do so, and should make an effort. If it fails on several mornings, it will soon come on as a regular habit; and, when it does, it will be an act of treason to your health for you to neglect going out. Laziness may express itself in various ways, but should not be of so

degraded a nature as to deny to nature her most important function.

The question is often asked, why is diet so prominent in the cures of constipation and some other maladies? The answer is this: The human body is but a collection of the food that has been eaten. It is made of the things that have entered the stomach. They have had more to do with bringing on disease, and of necessity have more to do with getting rid of it. This is logic and reason. Doctors and medical practice are rapidly tending towards diet as the chief means, and in many cases, the only means of cure. Sanitariums are founded on a few side notions and a good deal of dieting, which could be as well done at home and at great saving.

We have had one hundred persons who were free in their peristalsis, take foods that were constipating, and all of them have been made constipated thereby; and we have had an entirely different hundred persons who were constipated, take the fruits, the bulk foods, and the meat broths as stated, and become almost laxative; the latter condition being attained when they added the exercises and regime; and these two hundred experiments have been confirmed in thousands of other cases; all of which answers the query why diet has so much to do with the cure.

Do not adopt a half way acceptance of this treatment.

It is only nature.

Live up to such part of it as is suited to your case, and you will find the results most pleasing and gratifying.

When the evil has gone, and a better condition has come, then rely for a little while upon High Regime in the book of Inside Membership. That book you have, for you could not possess this treatment honorably unless you first owned in your exclusive right a copy of the book, as it is the foundation of the present monograph as well as of all the treatments that follow. High Regime cannot be repeated in this work, as it alone occupies forty pages, which is much more than this treatise.

When you have effected a cure, we wish you to report to us stating just the good it has done in your case. We do not publish such reports nor make known the names of any of our members, but we naturally take an interest in what our methods accomplish.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 3

Colds and La Grippe

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THE GREAT TREATMENT FOR COLDS AND LA GRIPPE.

A cold is an effort of nature to throw off an accumulation of deat.

La grippe is the attempt of a common germ to destroy the toxins of deat before they attract the specific germs of disease.

These definitions will be sustained by abundant proofs, and it is important to fully understand them.

The common cold is not due to the presence of germs; but is an effort to clean out the system in advance of the approach of germs.

La grippe is a common cold of an increased intensity due to the presence of microbes.

It makes no difference in what way you study the subject the results will sustain these definitions.

Let us explain the meanings of the words used.

Deat is the accumulation of deat food and dead life in the body. By dead life is meant that there are forms of bodily structure that have done their work and then ceased to be active; they should be removed as soon as possible; but, owing to the failure of some of the organs and functions, they cannot get free, and they remain locked up in the blood and flesh, or in the tissue of the organs. They interfere with all these parts and must be thrown off or else they will set up a disturbance.

Toxins are the poisons that arise from deat. You will see an illustration of this law in the decay of a dead body which may be left in the room of an empty house; as you enter the room a putrid condition meets you; the body itself is a rank poison, one touch of which on a cut or scratch would cause fatal results; but the air is also filled with a horrible stench, and this is due to the poison which is emitted by the corpse. It is a toxin on a large scale.

When the human body has accumulated a mass of deat in its blood, flesh or tissue, the dead matter emits a poison of a finer grade, but even more injurious in proportion to its quantity than that which comes from the putrid flesh.

Deat comes from many sources, but always from indiscretions that may be easily avoided. It is death within life. It impedes the action of every part of the body. It is tolerated for a while until it becomes too prevalent; then nature sets up a disturbance to get rid of it, and the fight that ensues is what is commonly known as a cold.

Flesh just dead is not yet putrid.

Deat is free from toxins in its early stages.

A corpse just dead gives out no offensive odors, nor is it dangerous to handle, even with your own body injured by cuts or bruises.

Deat just dead is close to the life which it springs from, and gives out no toxins; nor does it emit them for a long time comparatively speaking. As long as the accumulation is only deat, the effort of nature to fight out the deat will appear as a common cold and not as la grippe.

Diseases that are attended by microbes or bacteria are efforts of nature to clean out the toxins that have arisen from accumulated deat. It is one thing to clean out the deat; that is the work of a cold. But it is another thing to clean out the toxins; that is the work of germs of disease. The toxins are dangerous; the colds are not.

While these propositions may seem rather technical, they can be easily understood by all classes of readers if they are carefully reviewed.

All persons, even children, should be told the story of living, as it takes place in the body. It is this:

Food is eaten to sustain life.

Food soon does its work and leaves its dead matter in the body.

The life it has built dies every minute, and the dead forms are left in the body.

When the food is wholesome and the used-up material and dead life are removed promptly, by the channels established by nature, perfect health is the result.

When the food is not wholesome, and when the used-up material is not removed promptly, nature adopts other means of removing it. These methods are not always gentle, and are often very severe and in some instances are dangerous.

In the first place, the used-up material and the dead life are known as deat until they become foul enough to give out toxins or poisons; then they are deat and toxins.

As deat only, they are fought out of the body by what is known as a common cold.

As toxins they are fought out of the body by bacteria.

Common toxins, that is the general toxins that are in the body and that come from deat in a general way, are fought out by the microbes of la grippe.

If, however, there is one kind of toxin that predominates and

that attracts a special kind of bacteria or germs, a special disease will follow; as diphtheria, typhoid, small pox and others.

This law is constantly proving itself.

Some of all of these toxins are nearly always present in the body, but not in sufficient abundance to attract any one kind of germ life; and the result is that the common germs of la grippe will attack them.

This law is seen at work in the results of small pox. If vaccination is general in a community so that small pox does not make its appearance, it has done that much toward destroying those toxins on which small pox germs feed; and there will be a slight but distinct lessening of the epidemics of la grippe in the same locality. But if vaccination takes place after the small pox epidemic has prevailed, the other malady, la grippe, will ravage the weakened bodies, for a strong vitality is necessary with which to combat it. Small pox eats up only one kind of toxins; while la grippe destroys more, and will find many on which to feed even after small pox has gone its way.

Disease is really the good intentions of nature, striving to undo the evils done by bad habits in life. If by carelessness you put dangerous materials in your house which catch fire, the floods of water that are thrown upon the structure are intended to do it good; but if the fire has made too much headway the cure will be as bad as the cause. So in the efforts of nature to fight out the toxins that you have put in your body; if the latter are too numerous or too prevalent, the bacteria will thrive too much in their fight to get rid of them, and death may follow; just as too much water may completely ruin the house.

Bacteria, in devouring the toxins, set up their own life within the body, and they live on the tissue, the blood and other parts of the body, thus doing harm. But it is their work that starts the disease, whatever it may be.

Nature knows that it is better to throw off the deat while yet it is only deat, and she makes you "catch cold," on very little provocation, in the hope that the deat will be disposed of. But modern methods of living have introduced so many new poisons in food and drink that the deat emits its toxins in greater virulence, and the bacteria of la grippe is attracted. If it did not intervene, the toxins would be so abundant that few persons would survive the attacks of the more dangerous forms of disease.

Thus it is seen that a cold is free from danger in and of itself. But la grippe is a more serious affair; yet it is the least dangerous of the bacterial maladies. It leaves after effects that are more to be feared than its own attack, in the general average of cases. But any person would much prefer la grippe to diphtheria, small pox, scarlet fever and the other germ diseases.

COMMON COLDS

We will first look at the nature of common colds, in the hope that we may be of service to the world in preventing and in curing them.

They are merely the effort of nature to drive the deat out of the body. Hence they are blessings in the form of evil. It is much better not to have the deat in the body; and we will try to induce you to take that view of it; but, being there, it must be driven out if possible before toxins follow when germs of disease must then be let in to do the work.

A cold is rather a heat; why it could be so badly named is hardly understood, for it is not in any sense a cold. Cold air is much more likely to cure it than to cause it.

A cold is a fight, an irritation, a congestion sometimes, but always a distrubance in which the attempt is being made to force deat out of the body. Deat ordinarily, if not too abundant as from too much bad food, would escape through the regular channels, the pores of the skin, the lungs, the intestines and the many membranes of the body. The last named pass the fluids back and forth in their duties, and they are soonest clogged when the skin, the lungs and the intestines do not do their work.

By continual passing to and fro through the many membranes that abound in the body, the deat sets up obstructions that lead to the final outburst of nature, and then the cold ensues in earnest.

But it is a mis-named malady.

In ordinary terms, a cold is an attempt of the poisons of the blood to escape through the membranes, thereby clogging them and being held in the body. This has always been known to doctors as the true action of a cold; hence they say that the word is not a correct term for the reason that a cold is something quite different from what its name implies. It is often a fever, always a catarrh, and always a congestion of one or more membranes of the body.

If we look in the medical books for a definition of "cold," we find it always called a catarrh. It is also true in fact that every cold is a catarrh in its first or second stage. A cold is caught in many ways; but there is an immense difference between the cause of a cold and starting of it. The cause of a powder explosion is the nature of the powder; but the starter is the match or spark. No one claims that the spark blew up the powder-magazine. It was the powder that did it. The spark was not at all dangerous by itself.

A cold may be started by a low temperature, or by a high temperature, or by dampness, or by chilliness, or when a person sits on a stone step or brick wall, or on the ground, or stands on a cold sidewalk in conversation; or the cold may be "started" by loss of sleep, or by an attack of indigestion, or by bad air in a room, etc., etc., but all these are "starters" only, just like the match, spark, or percussion cap. They do not "cause" the cold. They are not the gun-powder nor the toxins.

We have given more attention to the study of colds than to any other subject. Our opportunities for experiment and observation have been greater than any enjoyed by other organizations; and we have sought the facts without reference to any theories. The facts that have come to us during the past year have been so overwhelmingly convincing that we now stake everything upon them. In a brief summary these may be stated as follows:

1. Colds may be "started" by low temperature, dampness, chilliness, drafts, loss of sleep, indigestion, and bad air; but these are not the "causes" of colds.

2. There is but one CAUSE of "colds" and that is deat in the blood. This deat generates the toxins that are poisons; and these poisons try to force their way out through the many membranes of the body.

3. If there is no deat in the blood, it is an impossibility to get "cold," no matter how wanton and reckless the exposure; just as an explosion is impossible if there is no powder or other thing to explode.

4. If there is a certain amount of deat in the body, the cold is sure to follow; and no person can be so careful as to avoid it. "Murder will out," and likewise deat will out. If it is there, and the quantity is excessive, nothing on earth will prevent its coming out.

Now we have stated the four greatest facts in the history of disease; for every malady has a similar cause, the variations being due to the kinds of toxins generated.

These four facts are new to the world, although the conditions they describe have been going on since the birth of man. These four facts must be accepted by the medical profession, for they will revolutionize the whole plan and science of doctoring. These four facts are YOURS to act upon.

Now give way to a new period of security and supreme happiness, for the whole matter of perfect health is easily within the grasp of every human being.

While the facts are new, we have said that the conditions they describe are as old as the race itself. By some blind instinct, the science of the world as well as its common sense have been working to get the poisons out of the body. Why have they tried to start perspiration? Because they hoped to get rid of certain poisons. Why have they always tried physicking? Because they hoped to drive out certain poisons. Why did they use bloodletting? Because the more blood they drew off, the more poisons they got rid of. Why are catarrhal douches used? Because war is being made upon these poisons. Why, in every case of pneumonia, do the doctors order jackets made of oiled silk lined with absorbent cotton? Because the silk draws out the poisons and the absorbent cotton absorbs them. Why have poultices, blisters, leeches, plasters, etc., been used for ages? Because these things draw out the poisons that are in the blood. Why have medicines been used for thousands of years? Because they neutralize, in part at least, the toxins that are generated by the deat in the body. Thus, in a natural way, guided by a blind instinct, the scientific mind and the lay common sense of the world, have aimed their blows in the dark at the hidden enemy of human life.

The cure of a cold is easily accomplished by reducing the quantity of deat taken into the system daily.

Two facts are very remarkable. One is this: if you have deat in the system, you will surely catch cold when its poisons are abundant, and no precaution will save you. Another fact is this: if you have no deat in the system you cannot catch cold. These things are easily provable by you.

Study this proposition until you recognize its truth.

A low temperature may be endured by any person whose body does not contain deat. That person may sit in a draft, stand in damp places, or take every possible risk, and not get "cold." There are many persons who are doing so to-day. Of course no one can allow the body to freeze; and no one who is unused to low temperatures can escape the feeling of discomfort, for such persons will shiver with the coolness, like a dog just out of the water; but colds, catarrhs, etc., will not follow.

It can be conclusively proved by you and by anyone who chooses to try it, that influenza, la grippe, pneumonia, consumption and like maladies are made impossible by getting deat out of the system. As the experiment costs nothing, there can be no harm in trying it.

Here is a simple test of this remarkable law: Take any deat-producing food; there are many kinds, and they are abundant; but take any of the most common such as new raised bread made from yeast; or any alum-baked bread; or any biscuit; or any baking powder bread or cake, new or old; or any of the fancy biscuit or crackers on the market; or any quickly-baked bread (that is, bread that has been less than two hours in baking); or any of the other common foods that produce deat; and feed these, or any of them, regularly for a few days or weeks; and then, as colds or catarrhs develop, give a dose of castor-oil such as a physician will prescribe to "help a cold;" or any other purgative for the same purpose; and the stools will show a large quantity of deat in the form of a slimy mass.

This fact is readily proved.

Now vary this experiment by omitting the deat-producing foods, but give similar purgatives; and the slimy mass will be absent. No cold or catarrh will be present in any part of the body. If this is true, and every intelligent human being can prove it so, where rests the fearful responsibility for the havoc produced by the colds, catarrhs and influenzas that everywhere prevail? These are the warnings of the graver consequences that soon must follow.

The medical treatises say there are more cases of la grippe now than ever before; and some writers assert that this special malady is due to microbes that have come into existence within a few decades. The fact is that la grippe is the offspring of toxins due to the use of foods that are now more common than

ever before; just as the supposedly new disease of appendicitis is due to toxins peculiar to this age. Many new kinds of food and food-poisoning are eaten now that were never employed before, such as borax in meat and alum in bread; and these are sure to give rise to new toxins that will produce new diseases. If next year a new chemical were to be used to cover biscuits and crackers that are sold in packages, you may rest assured that some new disease would spring up; for each malady has its toxin, and each toxin has its deat-producing food.

"A cold" is nature's warning effort to drive out the deat before its toxin leads to disease. It is for this reason that a person may have many "colds" before the fatal malady sets in. The "cold" gives warning of the presence of deat in the blood. This deat appears in the form of a slimy mucus that is a rank poison. It is an irritant. It inflames and congests whatever membrane it passes through. When there is but little excess of deat in the body, the cold is a slight one, and the catarrh is slight. When the excess is great, the cold is very severe and the disturbance dangerous.

The slimy, poisonous deat will force itself through any membrane that will give it the readiest passage; and generally the lungs are flooded with the mass. This is called pneumonia. If the mass of slimy deat hardens, death follows from suffocation at the lungs. Sometimes it comes through the membranes at the throat, or in the bronchial passage, or in the nose, and catarrh follows with its attendant wasting away of the surface of the useful membranes. If no deat-food had been eaten, no such result would follow; for you cannot get catarrh without such food.

The body is divided into two parts. The first part is non-membranous, and consists of arms and legs. These have no membranes, and consequently do not catch "cold," nor get catarrh.

The second part of the body is membranous, and includes the head and trunk. The head is full of membranes; even the skull is lined with a membrane, and the brain is incased in one. Congestion of the latter is called *meningitis,* and generally means death. The nose is lined with a membrane; so is the whole pharynx, or throat, from the naso- to the laryngo-cavity; so is the mouth; and so is the passage to the lungs.

The pleural-cavity, the chest-frame, the heart-cavity, the stomach, the liver-cavity, the kidneys, bladder, intestines, and all the

details of the complex construction of the head and trunk, present an endless series of membranes. These are porous. In health they allow certain kinds of fluid to pass through their pores. When deat is too abundant it seeks to escape by the same passages, but its poison inflames them and causes congestion; and this is what all the world calls a "cold." Nature gives her warnings mildly at first.

There can be no cold unless deat be present in the blood; and there can be no deat unless certain kinds of food have been eaten. These are fully described in other parts of this book and need not be discussed here.

Why is it that one person will catch cold more easily than another? The answer is plain. The person that has the greatest excess of deat will catch "cold" and never know how it started. The common remark, "I am subject to colds," means that the person is loaded with deat. How often we have seen such persons extra careful, and yet catch "cold," while another might be very careless and escape. No two persons are alike for the reason that no two have an equal amount of deat in the system. Not long ago a man said, "I always catch colds, no matter how fussy I am in trying to avoid them. My neighbor never has a cold, and he exposes himself to all kinds of weather and danger. I guess he must have hardened his system to it, and I am going to do the same." This man caught a fatal pneumonia after his first exposeure to the hardening process. He did not know that his body was loaded with poisons that sought to escape; and when he permitted them to come forth all at once, his life was the penalty.

No two persons are alike in anything, for they have different quantities of deat in the bodies. What is good for one may be bad for another. It is always best for a deat-loaded person to take no risks in catching "cold," for one great exposure generally means death, while care will keep off the fatal malady, although it will not avert the slight cold or even sometimes the heavy cold. It is better to have a hundred heavy colds, or a thousand slight colds, than to arouse all the poisons in the body at one time and lose life. Yet, if you possess this deat, the utmost care will not protect you from catching "cold."

On the other hand, if you do not eat deat food, you can not catch a "cold," even if you are promised a huge financial reward to se-

cure one by the most flagrant exposure. The experiment is so easily made that you ought to try it.

A person who cannot catch "cold" cannot get sick; for a "cold" is a lesser form of every known malady. The flow of toxins of deat through some membrane, and its consequent congestion, is the beginning of each kind of disease, whether the inciting cause has been directly bacterial or not.

When you die, unless you are killed by accident or wear out in peaceful old age, you will pass through one or more "colds," probably a long series of them, and each attack will be slightly worse than the others, until the collapse comes.

Nearly all infants and children are subject to colds. If they are fed on deat-producing foods, these colds will be more abundant; but if you reduce the use of such foods, the colds will be less frequent; and, if the children are not given any such foods, they will not have "colds," nor will they be sick. These are facts, not theories. They can be easily proved, and without expense. The right kinds of food are at your command on every side, and in ample abundance. They cost less, and afford more genuine pleasure if cooked properly.

When a person can go a whole year and have never a cold, not a sneeze, nor a catarrh; when no mucus flows or thickens in the nose, or drops in the throat; then that person is the master engineer of the life within the body, and is on the road to that condition where disease cometh not and old age stands aloof.

If you cannot boast of this condition, the way to attain it is very easy. Just read this treatise until you understand it; and, when its truths come home to you like an inspiration, turn about and adopt them in your daily life.

PREVENTION OF COLDS.

A cold is a blessing in the form of an evil. In setting up the disturbance that attends it, the accumulated matter is being forced out of the body, but through the wrong channels. It should go out through the lungs, the skin and the intestines; but seeks to escape through the membranes, such as the lining of the nose, where it produces stoppage; or the lining of the lung-cover, where it leads to congestion of the lungs in slight degree; or at the stomach, where it becomes gastritis; or in the intestines themselves, or at

the kidneys or other place where there is a membrane through whose portals it can pass.

A continual cold in the head is the persistent effort of nature to pass the deat, which is there called phlegm, through the membranes of the nasal cavity and the throat. This place of escape is sought for the reasons to be stated:

1. There is not enough activity of the regular channels, the skin, the lungs and the intestines.

2. Assuming that there may be such activity in sufficient form, the food that is daily eaten produces more deat than can be passed off through the regular channels named.

It certainly is not a creditable performance for nature to be compelled to use the membranes of the nose and throat as means of escape for the poisons; yet a vast majority of the people of the world are thus side-tracking the plan of normal health by using the front of the house for ejecting the ashes and offal. It is just as though you carried the refuse and the garbage from your kitchen into the parlor and there had it removed from the premises. The best senses, sight and smell and taste, are at the front of the head where this offal is being sent out in the form of offensive phlegm.

The method of avoiding this abnormal state of affairs is to make use of the natural and intended channels for the escape of these poisons. The membranes of the nasal cavity, of the throat and of the lung chambers, are not by any manner of means the proper avenues of emission for the poisons.

The lungs have their functions to perform by removing certain of the material.

The pores of the skin are assigned an enormous share of the duty and have certain poisons to emit. They are not one-tenth as active as they should be.

The intestines have other duties to attend to, and they are generally out of condition, either slow to act or too free, and consequently a cause of loss of nutrition by hurrying the food out before its good has been absorbed into the system.

Of the persons who catch cold easily, not one in a thousand makes even half use of the lungs; this branch of life is more neglected than the others, because the habits of the people favor a weak respiration.

A little arithmetic may come into use here. If a person ordinarily exhales one per cent. of the amount of air that can be exhaled under a better development of the lung power, it must be true that

such person holds back ninety-nine per cent. of the poisons that the lungs might drive out, provided the increased respirations carried the same rate of increase of emitted poisons.

Every out-going breath takes with it, not only carbon dioxide, but also much other dead material; as can be shown by collecting the contents in receptacles set for the purpose. A person who breathes into a bottle, the top of which is closed after each exhalation, will displace the good air, if arrangements are made for the latter to rise and pass out, a long tube being employed to allow the breath to cool before reaching the bottle; and the same air thus collected will kill a rat; and enough of it will destroy human life. If the contents of an ordinary breath are analyzed, and compared with the contents of an exhalation of double the amount in cubic measurement, the results will show that there has been twice the quantity of poison emitted.

The meaning of this is that, if you can double the amount of air that you exhale, you will double the amount of poisons that you send out of the body. Whether a further increase of exhaled air per minute, or in any given period of time, would send out the same relative increase of poisons, is not important. It is enough if you can get rid of twice the amount by the lungs that you now emit. This doubling of the release of bad matter is the goal of this treatment as far as the lungs are concerned.

Before we proceed with the plan of action, we wish to compare it with that employed by physicians.

The latter do not seek to make use of the lungs as an evenue of escape, when they strive to drive off the poisons, in cases of severe colds. "My daughter is subject to constant colds," says a fond mother, as she asks her family physician to take her in charge and effect a cure. Struggle ever so hard, he will fail with medicines. They are given to tone up the system, to make the vitality better, etc., etc., all of which is a bald impossibility.

The physicians physic. That is why they are called physicians. In order to physic, they must move the bowels. They got the name because they depended upon freeing the bowels for almost every attack of sickness that they treated, and colds were present in most of these attacks. Freeing the system of its accumulations will give relief to a cold if attention is paid to other matters.

Not only did the doctors free the bowels, but they also recognized the necessity of opening the pores. Sweating medicines were given.

Then they soaked the feet in hot water and in mustard water, to heat and stimulate the pores and thereby draw off the material that had clogged the system. More than this, they put on drawing-plasters, and modern inventions have taken their place to some extent; but the whole purpose is to *draw out* the accumulated material. Some gave diuretics to draw off the share of the poisons through the kidneys; and these organs dispose of some of it, as may be seen from the excretions following an effort to throw off a cold.

All these methods show conclusively that a cold is an accumulation of dead material in the blood and tissue; this we call deat; and the fight is to get it out of the body. There is no plan of treatment to-day that is in vogue in any of the systems of medical practice, no matter how modern or how scientific, that does not proceed upon the basis of a clogged body.

All kinds of treatment centre upon this one basis. They act upon the channels of excretion, the pores, the bowels, the kidneys and drawing from the membranes; but they do not act upon the lungs, which is one of the most important of all the channels of excretion.

If the patient who has been treated for a cold were to keep further accumulations from the body by care and regime, there would be an end of all colds; for, when the deat has once been got out, no more will come in unless it is put in. But the very people who get cured of a cold go on adding more deat food and more poisons from bad habits, and they wonder why it is that they are so easily subject to colds.

The tendency to catch cold is due to the fact that, when once the system has been congested by the accumulated deat, the membranes are made sore and weak by the irritation. They then draw the deat from the blood rather than permit it to go on and out through the proper channels. It is necessary not only to cure the condition, but also to heal the membranes; for a persistent series of colds will result in a breaking down of the lungs, or the invasion of tuberculosis, or the more quickly acting enemity of pneumonia. Some persons go along for years with sore membranes, either of the nasal cavity, the throat or the lungs; they suffer from the slightest exposure; and while their attacks are not generally severe, they are frequent and distressing by their debilitating effects.

These are the various conditions to be met with in dealing with the cure of a cold. It is not only necessary to get rid of the deat

that has accumulated, but the soreness of the membranes all through the body must be overcome. The usual method of sweating, purging, soaking the feet and otherwise drawing out the accumulations, is not enough. Medicines do not reach the sore membranes. Nor is it proper to leave the cured body to take care of itself after the supposed danger has passed. These facts show that the true treatment foreruns, attends and follows the conditions that produce the cold.

As we have said, one of the most neglected regions of attention is that of the lungs; and it is necessary that we should first introduce this region to your attention, as it has so important a bearing in the cure, as well as in the preceding and following care of the malady.

We have shown that you can easily double the amount of air that you inhale and exhale; and also that the increased respiration carries off double the quantity of deat and toxins. But it is irksome to have to practice specially for this end. Busy people do not have the time. It is also not beneficial to strain the lungs by heavy efforts at respiration. You cannot make the lost time of neglect by taking up a severe plan of exercise either of the lungs or of the muscles. Habits are what nature demands, not artificial practice.

The following facts must also be borne in mind:

1. The lungs have their special deat and toxins to throw off; but will help the pores, the bowels and the kidneys to a slight extent, although they will not do the work of those organs.

2. The pores have their special deat and toxins to remove, and will help the bowels and the kidneys, specially the latter, but will not help the lungs by doing the work that is assigned to the duty of respiration. There is a slose relationship between the pores and the kidneys, as is seen in getting rid of uric acid, which is one of the chief causes of rheumatism; the pores will help out when the kidneys fail, but only to a slight extent.

3. No one pretends to claim that the work of the bowels can be transferred to some other part of the body. The very attempt to put it upon the lungs will cause the latter to become foul. The skin of a constipated person is never sweet and wholesome, showing that the pores will not undertake the work.

4. The great law is that each of the channels of excretion must do its own work in its own way, and not depend upon some other

part of the body to perform its tasks. The demoralization of the plan of nature is seen in the fact that, when some channel of excretion stops its work, the membranes take it up; and they should have nothing to do with it under normal conditions.

5. The lungs, therefore, must be brought into commission for the purpose of maintaining the purposes of nature in throwing off a certain share of deat and toxins.

6. But the lungs should do their work by forming new habits, and not on special occasions. It has been proved by experiment that they may do double their accustomed work if trained to it in a natural way.

7. It must never be forgotten that the lungs are not to be made channels of the general poisons of the body that ought to go out by the pores, the kidneys and the bowels; and, therefore, the habit of double-respiration must not be taken up when the pores, the kidneys and the bowels are not doing their accustomed work. The fad for deep breathing that really accomplished wonderful results under favorable conditions, was employed as a means of curing all sorts of ailments. It should have accompanied only the free condition of all the other channels of excretion; for breathing has a two-fold action: it carries off deat and toxins, and it also brings in oxygen for purifying the blood by a chemical change; and this excretory action may take off too much of the poisons of the body by the lungs.

We make this statement for the purpose of showing that deep breathing is not to be employed at hazard. It is true that the health is better when the respiration is deeper; and it is also true that the habit of deepening the respiration will benefit the general health, if there are no opposing conditions such as constipation, sluggish pores and sedentary life.

When used for the purpose of throwing off its share of the excretions that cause colds, the action of breathing is known as

DOUBLE-RESPIRATION.

It is but one of the methods to be employed, and cannot be used alone. What else must be done will be stated later on. But double-respiration is to be made a habit and not an exercise.

The first step to be taken is to learn to exhale more, not inhale more. The attempt to take a deeper breath, without emptying the

lungs, is like trying to fill a basket with new goods when the old are crowding it.

Learn to empty the lungs more and more each day.

Pay no attention to the inhalations; they will take care of themselves. Do not retard them, but give them full sway to do as they please.

The habit of letting out more air is what is sought.

All exhalations should be slow and steady, and if there is true health back of the action, the lungs will take on a sort of rebound which will draw a great volume of air into the lungs. If this rebound does not occur after a few days of practice in emptying the lungs, you may then know that your vitality is low.

The chest frame is usually too stiff to allow of much range of action. The best way to begin to train it is to lie flat on the back on the floor or bed, and exhale slowly all the air you can; then allow the lungs to rebound by as full an inhalation as it will take; and after this place the hands on the lower part of the chest so that they rest at the edge of the ribs, almost in front but slightly to the right and left of the centre; and, as you exhale, press the hands on the ribs so as to help the air go out.

Quickly remove the hands so as to allow the lungs to take their rebound if you have the vitality for that.

This pressure of the hands should accompany every other exhalation; that is the second, the fourth, the sixth, etc., and should never be permitted when the air is entering the lungs.

Persons who have colds, or who are subject to them, breathe in short action. By comparing their respiration with that which they can perform under a little effort, it is found that they breathe only one-sixth of their acquired habit.

To double this range of respiration is not at all difficult if you will put your mind on it for a few days. The practice should begin at a time when the skin is active, the bowels free and the fresh air abundant. We do not recommend the use of deep breathing when a person is constipated, as it forces the lungs to take up poisons that should go out by other channels. It is true that the lungs should carry off more deat and toxins than they do, but this does not give the right to put other burdens upon them.

When the bowels are not free the best course, in case you are not making use of the treatments for anti-deat and constipation, is to follow the diet of high regime in the book of Inside Membership.

If there is a clogged condition, the use of olive oil salads, and a dessertspoonful of the oil before each meal and before retiring at night, should be depended upon. If this will not remove the difficulty, or if a heavy cold has settled down upon the lungs, then take a liberel dose of castor oil, not the special makes of the oil, but the straight castor oil, followed by a chocolate cream as soon as taken so as to cut off the offensive taste.

This will carry away much of the deat that is being held in the system.

In addition to this, every means must be taken to keep the pores open, especially those in the body below the lungs, unless there is inflammation of the latter; and in that case, as in all acute forms of disease or sickness, it should always be deemed the wisest course to call in your family physician.

The use of the old-fashioned mustard bath for the feet is still one of the best forms of treatment. The water should begin with half the quantity needed, into which half a cup of mustard has been poured. Then add hot water, as hot as can be borne, little by little until the pail is filled, or whatever receptacle has been used. The added water must be very hot, for the feet and lower legs will endure a very great heat if given gradually. Then it is well to pour out a quart of water and add a quart in its place, and so continue until fifteen minutes have been spent in this foot-bath. To soak the feet in water that is allowed to cool while the feet are in it, is not by any means hygienic. The purpose of this kind of a bath is to draw the deat from the blood, or as much of it as passes out by the pores; and all the blood of the body will have passed in fifteen or twenty minutes, as far as its contents can be reached in this way.

During the presence of a cold, all the wearing apparel that can be comfortably borne should be put on and kept on, not only when you are in bed at night but during the day. This, if properly done, will keep the skin moist and warm, and greatly aid in throwing off the deat while holding in the natural heat of the blood.

Over-clothing the body is one of the most approved methods of dealing with a cold. It means to wear as much clothing as you can comfortably endure, and thus retain the natural heat. At the same time you must reduce the artificial warmth of the room, if you are inactive indoors. The thermometer at seventy degrees in winter and seventy-four in summer represents the normal temperature

that should surround the body, and the clothing should make up for the comfort that may be needed in addition.

The first steps in dealing with a cold are therefore:

1. Free action of the bowels.

2. The foot-bath maintained at a maximum temperature by the constant addition of very hot water, and continued for fifteen minutes so as to come in contact with as much of the circulation as possible.

3. Over-clothing the body. This keeps the pores open and retains the heat that is generated by nature, or what is known as the natural heat of the body.

4. Reducing the artificial heat of the room if it is in time of cold weather. This compels the body to depend on its own heat and not on the warmth or closeness of the room.

5. When these four steps are taken, the lungs are ready to begin their work in the manner we have already described. They should exhale all the air possible, and allow the rebound of an ingoing breath to fill up the space they have made empty. If the sore membranes are to be healed, the air should come from out of doors, and it should be in the sunlight or else in a place where the sun has shone during the day, in case the practice is done at night.

This new habit should be gradually adopted, and maintained at all times. That nature will take it up is seen from the fact that respiration during sleep is deeper when it follows a day of practice in deep breathing. After the cold begins to subside the over-clothing should be lessened by degrees until it is no longer necessary; but there is an excellent principle that the body ought to be made warm by clothing rather than by the outside heat of a room.

The bowels will retain their freedom if high regime is followed as stated in the book of Inside Membership. The pores of the skin will also come into their best condition under the same regime.

Neither can be neglected with safety.

While the cold is on, there should be very little food eaten that is likely to tax the nerves of digestion; and we recommend the following diet at that time only:

1. Milk sipped and not drank. When it is sipped, it is digested at the throat and never reaches the stomach. The milk ought to be taken fresh, or else brought to a boil, but not boiled. One glass at the morning meal, and then one every two hours until bedtime, will be very helpful in the effort to cure the cold.

After the first day, take the milk as stated, but add the white of a fresh egg to each glass of milk.

On the third day take the same nourishment as on the second day, but add a broth at each meal; omitting the extra meals if not hungry.

On the fourth day, take the same as on the third, but add some toast that is made from the kind of bread that is recommended in chapter eleven of the book of Inside Membership. The toast should be eaten at all three meals.

After the fourth day, enter upon the high regime of the book of Inside Membership. Remain in that regime until the body has become strong enough to withstand colds.

HEALING THE SORE MEMBRANES.

The nature of sunlit air is very healing if there are no poisons present in it. The air also destroys germs of disease if it is combined with the rays of the sun. There is no antiseptic that will so readily annihilate tuberculosis germs as air and sunshine, if the air is freely moving.

A cold in the body is always present in some membrane. It is a breaking through of the pent up accumulations of deat which have not been able to get away by the usual channels, and now seek to force their passage through the pores of the membranes, or internal linings of the body. Being poisonous they set up an irritation of the membranes, and these remain sore for many days after the cold has spent its force. Before the soreness is healed, another cold and further irritation come on which keep the inflammation present in one form or another all the time.

It is, therefore, of the highest importance to heal up the first condition as soon as possible.

The air should never be forced into the lungs, nor held there by special energy if there is the least soreness. The inhalations should be noiseless and gentle, but should all the time be made stronger and deeper. The slightest sound of air passing through the nose or throat shows that force is being employed. The respiration should be silent, slow, easy and gentle in the highest degree. The sunlight and the air should be encountered out of doors, and not at open windows. If the day is cloudy, it is sure to be succeeded by the sunshine sooner or later, and advantage should be taken of the free air.

Colds are taken at open windows, owing to the two temperatures that are always to be found at such places. Out of doors is not the locality in which colds are caught, unless you stand on the cold sidewalk, the damp ground, or in the storm, or otherwise run risks as when you have thin-soled shoes on. When on the ground or walk, keep moving. If you are on wooden platforms or steps, or piazzas, you will not readily catch cold out of doors except when the system is loaded with deat; and you will be sure to catch it then, no matter how careful you are. It must break through and will do so in spite of all the precautions you may take. Here are two rules:

1. The more deat you have accumulated in your body the more readily you will take cold, even when not careless or exposed.

2. The less deat you have in your body, the greater must be the exposure and carelessness in order to induce a cold.

Fastidious and superficial minds take pleasure in disputing these laws of nature; but they may be readily proved by any intelligent person who cares to make the experiment and observation.

The more time you spend in the sunlit air, and the deeper the respirations become, alternating with the most complete expirations, the sooner will the soreness go out.

The use of gum arabic, also of the white of egg, is helpful, as they are agents of healing. The development of large numbers of fags, as noted in the latter part of this treatment, will establish a permanent relief from the tendencies of colds and la grippe.

LA GRIPPE.

It is undoubtedly true that the difference between a common cold and la grippe is that the former is due to deat and its toxins, while the latter is attended by the presence of germs or bacteria. The supposed increase of the latter malady has been ascribed to many causes, but it is safe to say that it keeps pace with the growing indifference of the public towards the food that enters the stomach. You cannot get la grippe unless you get catarrh in some form, and you cannot get catarrh without having indulged in improper food of some kind. These are axioms in the science of sickness.

The food is the basis, the gunpowder, of the case, and the exposure is the applied match.

An illustration of the ease with which la grippe may become an epidemic is seen in the following experience: A family of eight persons, their ages running from ten to fifty-four, had lived in their own home for some years, but had entered a small hotal where they could be free from the cares of housekeeping. Their health had been good because hey had not been placed under temptation; but in the hotel they had a larger variety to select from, and they chose the foods that are most palatable and hurtful. La grippe seized every one of them one January, and a daughter passed away with pneumonia that followed. The following December they all had another attack of la grippe and a son was buried a few months after, having never recovered from the attack.

The doctor called their attention to their diet; but they simply said that they would eat what they liked. It was hot rolls, flannel cakes, rich food, pastry, etc., and the family kept on defying the laws of nature until but three remained, and these awoke to the facts in time to stop the practice of eating what they liked. The three had never been free from la grippe for the years they had been in the hotel; but since then they have given heed to the demands of nature and are now in what seems to be perfect health; and they say that the food tastes better than the rich stuff, and they enjoy it more. For the hot rolls there are other foods that are wholesome and yet pleasing, and for the flannel cakes there are other things that yield the same pleasure without any of the pain. One of them has written to us in the following words: "I recall how bitterly and disdainfully I rejected the suggestions of Ralstonites who tried to show me the way to perfect health through the paths of sound judgment, and every day I see myself and hear myself in others. It was this morning that I saw a young lady eat such a breakfast as I once chose, and her face bore evidences of the havoc that line of food was making in her system. Then, after the graveyard meal was over, she went to her room and doctored for constitutional troubles that she tried to make herself believe have come to her from other causes. This is the way of the world. In one locality there were not five persons in a hundred who were free from the grippe last year, and they ascribe it to an epidemic over which they have no control. Once I thought the same way. Now I *know* that it can be controlled."

The basis of la grippe is the improper food that is taken. No one can deny this fact.

The match that sets off the powder is a sudden drop in the vitality of the body. These two causes then result in the invasion of the germs of la grippe, making the case complete. Let these three stages be borne in mind at all times.

Under the discussion of colds we have fully dealt with the food basis. In the latter pages of this treatment we will deal with the question of the low vitality. At this stage we will describe the malady itself.

It commences like any attack of catarrh, with perhaps a more decided fever, and assumes one of three conditions; it may be simple and free from complications; it may be complicated, especially with the lungs or bronchial passages; and it may so involve the digestive system as to make that phase of the malady more prominent and serious than the catarrh part. If it occurs with any other malady, it exerts a distinct modifying influence.

In its first or simple form, the patient feels cold down the back and between the shoulders, which may be followed by chilliness all over or by a decided attack of chills, then a hot flushing accompanied by dryness of the skin, pains through the chest, head and limbs, with loss of strength. If there has been exposure to dampness or cold, the attack may commence at once; otherwise its approach is gradual for two or three days. General weariness and lack of power to think or work attend these symptoms. In the beginning the nostrils are dry and the throat sore as well as dry; the chest is tight, while a harsh cough indicates the irritation present. This increases in some cases. The nostrils soon discharge a very copious flow of mucous, which thickens until it is quite opaque, and involves the membrane until it fills the throat.

Genuine la grippe always has three sysptoms that never fail: first, alternating chill and heat, though not the same as ague; second, a catarrhal discharge; third, a severe pain in the head, which may attack the top, or the forehead, or the eye-brows, or eye-balls; sometimes this pain is general. Loss of strength may be considered an almost universal symptom, in addition to the others. The lassitude is so great that it is almost impossible to give attention to any of the duties of life. At the same time the breathing almost ceases; while, under the force of the fever, the attempt to get air results in quick, short respirations.

Many explanations of the origin of la grippe have been made; but the more positive the assertion the less reliability may be placed

upon it. The malady may in a few hours cover a wide area of land, making it impossible to arise from personal contact; while it is also true that it may arise from the latter cause also. The claim that it is due to certain germ-life is probably true; but the germ has not been identified, as in consumption, typhoid, and almost all other maladies; although the proof is inferential. Some investigators believe that there is a fine atmospheric bacterium that defies the microscope and that is caught out of space as the earth goes by.

But the fact is that there is always a kind of germ for every new condition of the body. If some inventor should produce a new bread-and-cake-raiser, say, for instance, something that may be called *rizum,* and this should be as bad for the glands and membranes of the body as the baking powder now in use, and if a new kind of derangement of the stomach and digestive tract should result, known possibly as bakingpowderitis, then a germ of disease not now recognized would be ready to devour and thrive upon the toxins that attended the presence of the new condition, and people would charge the doctors with inventing the terms and even the malady itself, just as now we hear the common remark, "There wasn't any appendicitis when I was a child; it has all been got up by the doctors." Thus ignorance is coupled with indifference towards the causes that prevail at this day.

An attack of la grippe is preceded by some direct influence that destroys the leucocytes of the blood, as we shall see later on. If you will take the trouble to revert back not more than twenty-four hours prior to the first symptoms of the disease, you will rarely fail to find some direct cause for it.

Although there are not many hours of warning prior to the approach of la grippe, there are always little indications of its coming. These are slight feelings of chill along the back, which are so faint as not to be recognized unless studied; followed by very slight flashes of heat, dullness of the head and eyes, and a languid disposition, which shows a distinct loss of strength going on. If taken at this stage, the attack may always be fought off. Immediate rest is the first thing. Get in bed at any hour of the day or night; have extra clothing thrown over it, and rest. Keep well covered at the feet, chest and neck. The vitality is getting low and must be immediately built up from two sources, heat and food. Nourishment that can be immediately assimilated should be given.

In the height of the fever, an exclusive milk diet is always recommended. At this stage we find that malted milk powder (Horlick's) is very strengthening if taken in one of two ways as the patient may prefer; either mixed with boiled milk or with water. Take a heaping tablespoonful of the powder, put it in a cup, pour over it just enough warm water to assist in making a paste of it free from all lumps; add a cupful of boiling water or boiling milk, the latter being preferred; drop in a very tiny pinch of salt if the milk is used; then strain through a rather coarse sieve, and serve in a large glass. This should be given once an hour during the waking hours.

Do not fail to try this.

Relief is almost immediate unless the delay has been prolonged. Late hours at night almost invariably bring on la grippe in cold or damp weather; although carelessness in clothing, neglect to change when the temperature drops, low diet, omission of a meal, indigestible food and any excess or loss of vitality are fruitful causes of the condition that invites this disease. Yet if taken in hand at once a serious attack is always preventable; and the same is true if all the foregoing directions are followed in the early stages of the disease. It is likewise necessary to follow the same treatment if the illness is to be kept in as mild a condition as possible. But it must be borne in mind that, when la grippe is well started, it must run its course of four or more days, like any cold.

It becomes dangerous when one attack follows another; or any spell cannot be thrown off within a reasonable time; for this then indicates what is called a "catarrhal body." The attack in time will change to some other and far more serious malady, the dreaded pneumonia being most likely to follow, and death is generally the goal. No person can safely meet la grippe if the body is catarrhal. All forms of influenza are catarrhal, and la grippe in its worst phase is particularly so. The body is simply saturated with dead and corrupt animal soil that floods every membrane seeking to escape, as all the natural channels are closed against it. Not only in the nose, but in the throat, the air passages, the lung-membranes, the stomach and the digestive tract, is catarrh abundant in the serious forms of la grippe; and physicians well know that when the organs of digestion are involved the results are complicated, as the very life of the body is then under attack.

When la grippe brings on catarrh of the stomach and the discharge of mucous prevents digestion, the usual treatment is to give an emetic to throw off the poisonous matter; but as the body must first be loaded with such pollution before la grippe will secure a hold on the membranes, the only hope of a permanent release is through a course of treatment that will reach the scources of the trouble. There are mucous membranes in all parts of the upper half of the body. These membranes are porous linings which serve to transmit mucous from the blood to the surface of the membrane, also to absorb in turn certain fluids, and to preserve the functions of adjacent organs or parts. This mucous is largely a lubricant, and furnishes an oily smoothness which is necessary to health. All the colds, drafts, dampness and exposure possible could not originate la grippe in a person whose flesh was not loaded with dead soil. By this is meant a collection of fine, microscopic material that has come from dead tissue, or that has been left by the blood in its course. To understand this it is necessary to remember that the body consists of large and small channels through which the blood flows; and that the tiny vessels travel through every bit of flesh in such small passages as to really make the flesh itself a mass of blood-vessels. On this same principle the whole body is built. The stomach is surrounded by a porous membrane that draws a total of twenty pounds of water daily from the blood by repetition to macerate the food to be digested, and that also in turn absorbs the nutriment and sends it into the blood for circulation.

Wherever the abundant flow of deat or dead animal matter is found, whether in the stomach, the lungs, or elsewhere, there will be irritation and interference with the normal functional duties. The disease is seated all through the body, but is active in some one part. No matter how it appears, the first duty is to go at once to bed and stay there, even following the caution of a very successful expert in this malady, "Get to bed as soon as you can and stay there until the fever abates, and then stay there for forty-eight hours after the fever has disappeared;" which means to stay in bed for two full days after you are well. All this is in line with our own view of the matter. We quote from another successful practitioner in this malady: "My patients have escaped all complications and all subsequent dangers when they have adopted the following measures: As soon as the first symptoms appear undress at once and get to bed, if at home. If at work or away, stop every-

thing, get home, go to bed, get warm, keep warm, take plain but strengthening diet, and rest." In addition to this excellent advice is that which is concurred in by all physicians; do not think to fight off the attack by paying no attention to it; for the mortality that follows la grippe is due to this one thing. A common cold may be ignored, perhaps, but la grippe cannot be so dealt with. Better give it full attention at once. Again we quote from a doctor who has reason to understand the nature of this disease: "When people will come to regard la grippe as a serious malady, and to look to their immediate welfare without a moment's loss of time, then they may be secure against the mortality that certainly follows in its wake."

What is this mortality? For about ten years now there has been an unceasing prevalence of the disease. Facts are recorded. Statistics are at hand for everybody to read. The last epidemic commenced in 1847 and continued through the year 1848. After that there was no well-marked widespread prevalence of the disease, and it was forgotten, until 1889-90-91-92 and nearly every year since. Reports show that December, 1890, and the same month in 1899 were fruitful in the ravages of the epidemic. It is supposed that from two-thirds to nine-tenths of the whole population in some localities have been touched. A clergyman in a city made a canvass among his people and found that all but eleven had been attacked, in a total of 426. A grocer very aptly remarked that either the patients all came to his store or else everybody had the grippe. The fact is that a large majority who have common colds class themselves with those who have genuine la grippe; but yet the latter have been quite a numerous part of the whole.

The deaths that occur from la grippe are few; but when the epidemic is raging, and after every such appearance, the mortality from other diseases increases to about three times, or three hundred deaths occur where one hundred should to maintain a normal average. In London, for instance, where the rate is usually about 20, it rose to 32 in 1890; and in Sheffield, where it is about 22, it rose to 70 in 1891 for the week ending May 2; while in Paris the death rate was about trebled. La grippe leads very often to fatal pneumonia, and the records will show the latter as the cause, not the former; and when you hear the remark that la grippe is seldom fatal, you must remember its danger is not in itself but in its train of evils.

FAGS IN THE BLOOD

AND THEIR RELATION TO LA GRIPPE AND COLDS.

We have already stated that la grippe is preceded by a sudden drop in the vitality of the body, and that the immediate cause can be recalled if the mind is thrown back upon it shortly after the attack.

An examination of the blood shows a normal supply of leucocytes, or white corpuscles; the specific variety being known as phagocytes, and we call them fagocytes by the use of phonic spelling; and this is reduced to the coined word *fags*.

The following description is for those students of human life who are willing to do a little thinking of a slightly technical nature:

The body is built from the blood; the blood is a fluid called plasma in which red and white corpuscles float. The white corpuscles are of various kinds, and each kind has some special duty to perform. One class of these white corpuscles is known as fags.

The red discs (or red corpuscles) are the workers. They are made red by the oxygen in fresh air, and by the light of the sun. If they are not plentiful in the blood, the body is pale and the complexion yellow and bad. They are made of protoplasm, and increase in the same way as the white discs, but are quite different in their nature, and are surcharged with oxygen, which gives them wonderful activity. They keep the blood always changing. They urge and hurry the white discs into all parts of the body, and use them to build up each part as it is wasted by use. Thus the red discs are called workers and builders.

The fags are protoplasm, and are the direct product of the best plasmic food. It is supposed that, after they devour devs and deat, they become useful protoplasm for building the body. If this claim be true, it ought also to be true that flesh made of fags (scavengers) is not so good as that made of the pure plasm. No one knows what the fact is in this respect. It is, however, well known that fags are made from the purest plasm or plasmic food. This can be discovered by taking a drop of blood from the body after a meal of plasmic food, or after taking raw eggs, or hot milk, or new milk, or malted milk, or old bread (long-bake from yeast), or beef-juice, or scraped beef, or cod liver oil, or whole wheat (uncooked) digested in the mouth, or any other wholesome food.

Plasma is the fluid of the blood in which the red and the white corpuscles float and move about in their work of building and caring for the body; but plasm is the name we give to pure food from which the best blood can be made. It is but one step from plasm to plasma.

Devs are pathogenic bacteria, by which is meant that they are the germs that cause disease, such as la grippe and others. It is easier to say devs than it is to say pathogenic bacteria. If you say bacteria, the scientist will not know whether you refer to those that are good or those that are bad; the former are necessary for the growth and sustenance of the body, and the latter are their enemies. One set is always trying to eat up the other set, and it is all a question of which set does the eating.

The germs of la grippe are always present in the body, but are taken care of by the angs, or good bacteria; and it is not until the latter fail to do their work that la grippe sends its toxins all through the blood, making the head swim and the membranes sore from their semi-fatal onslaught.

In the battle of health the fags, or the special fighting white corpuscles, known as leucocytes, are the army of protection.

As a rule, when the blood is healthy, the total of the white discs is one for every 300 red discs. *Figure* 1 shows four fags and three white discs, making a total of seven white corpuscles altogether; and there should be about 2100 of the red ones. In starvation, the white discs are very scarce. After plasmic food is eaten, they are numerous, and the fags show up. Four fags in the presence of 2100 red discs is a large proportion, although it does not seem so; yet, when you recall the fact that, at every breath, 20,000,000 (twenty million) red discs die, and as many more are born to take their place in your body, you can see that they must be very abundant. There are millions of them in a drop of blood not so big as the head of a pin.

Now if you will look at *Figure* 2, you will see the blood from the same person, taken after a meal of deat, or ordinary food, badly selected and improperly cooked.

If you have a good microscope you can make the test yourself. A needle, pricking the little finger at the tip, three hours after a meal, will get a fair sample of the blood, for the latter flows readily to the finger tips. Place a tiny drop between two pieces of thin glass, and you can easily see what is going on.

The better way of experimenting is to get a drop of blood from some person who is not in good health; and then, after ten days of eating plasmic food, take another drop of blood from the

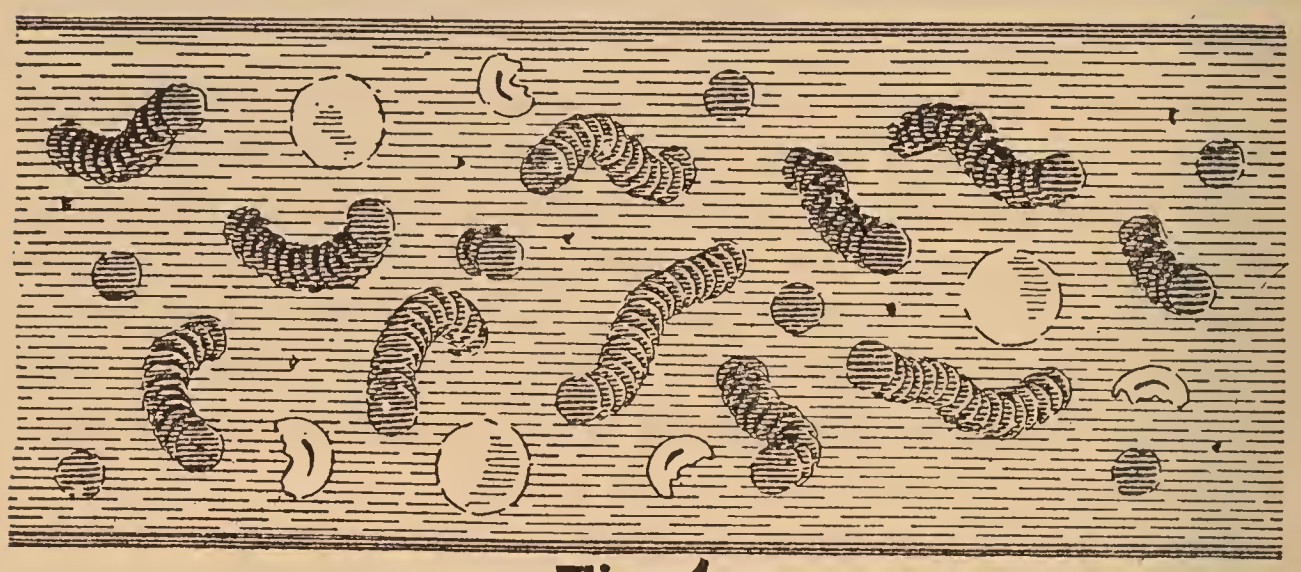


Fig. 1

same person, and note the remarkable difference. The first drop, before eating plasmic food, will resemble Figure 6. There will be fewer red discs, fewer white ones, no fags, and a big lot of devs, deat and dead plasma. This is very likely your present condition. Toxins fill the plasma. You will have colds, catarrhs, influenza, and no one knows what else.

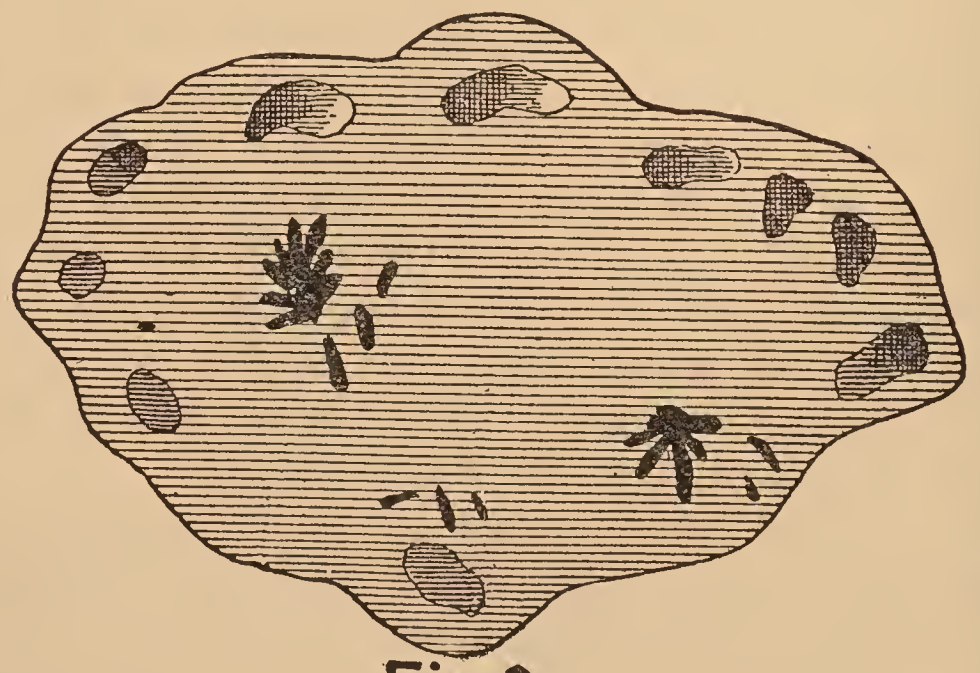


Fig. 2

Fags sometimes destroy devs without digesting them. Sometimes they take them into their own cells, kill them and let them remain as dead matter. Their disease-producing tendency is thus

destroyed, but the dead devs set up deat in the blood that is sure to appear in the form of catarrh, and, as all plasma circulates through all parts of the body again and again every hour, this catarrh may appear at the nose, throat, lungs, stomach, intestines, or many other places.

The fags do their best work in a temperature of seventy-one degrees, and in a dry climate; in case there is much deat or disease in the system. They become sluggish in a damp locality, or when the blood is chilled suddenly. They destroy millions of enemies every hour; and, in case they are unable to work, the deat and its toxins increase very rapidly. Thus it is seen that colds, catarrhs and influenza may follow exposure to dampness or a chilling temperature.

There are various kinds of fags. Prof. Metschnikoff, the well known scientist, is credited with the best work of investigation among them; but Dr. George M. Sternberg, former Surgeon General U. S. Army, in a recent book says: "Metschnikoff divides the so-called phagocytes into two groups: Fixed phagocytes and free phagocytes." And again: "This explanation is now commonly spoken of as the 'Metschnikoff theory,' although, as a matter of fact, it was clearly stated by the writer (Sternberg) several years (1881) before Metschnikoff's first paper (1884) was published."—And again: "The colorless blood-corpuscles which he denominates phagocytes (fags) accumulate at the point of invasion and pick up the bacteria (devs), as they are now known to pick up inorganic particles."

Dr. Sidney Martin, a high authority, says that different varieties of phagocytes (fags) eat or "take in" different varieties of disease germs (devs). Thus "neutrophile" fag eats the germs of erysipelas and gonorrhœa; the mononuclear eats the germs of leprosy, etc., etc.

Among the most valuable of our recent experiments are those from which the following results are reached in reference to la grippe.

1. Every attack of la grippe is preceded within twenty-four hours by some act or condition that suddenly lowers the vitality.

2. Prior to the sudden attack of la grippe, the blood will show fags at work trying to overcome the conditions that threaten the danger. But just after the attack, which is always distinct in its symptoms, the blood will show a sudden decrease of the fags.

3. This sudden decrease of the fags is due to some act or condition that takes away much of the vitality in a short time; and the following confessions of carelessness and exposure are taken from all sorts of letters on the subject, written by members who have been able to look back twenty-four hours prior to the attack of la grippe:

"I sat up late the night before in a damp room."—"I went without my dinner, and ate two bananas for supper."—"I stood at the door saying good-bye to a friend, and the cold air chilled me. I was there only a minute."—"I opened the bedroom window and looked out to see what the weather was."—"I ate fried oysters, and was in distress for hours afterward."—"I was up talking with a friend until after midnight."—"Late hours."—"Irregularity in eating."—"I went out in the rain."—"I was twenty-four hours too late in discovering that I needed heavier clothing."—"A friend took me out driving and stopped to talk with another friend, keeping me sitting in the carriage for five minutes in a chilling air."

Excesses in marriage, and in many other ways, will lead to the attack of la grippe. But if you are free from the poisonous accumulation in the body it is not easy to catch cold or la grippe.

It is not possible for people to be on the crest of perfect care all the time, and the better course is to get all deat and toxins out of the system so that a reasonable amount of freedom may be had.

Yet it is true that without the particular exposure or indiscretion it would not be possible for la grippe to secure its start in acute form, and it is good judgment to avoid the danger as long as you have the slightest tendency towards a cold, or there are the warning neuralgic pains, or dull headaches, for these pave the way to the prostration.

When once the collapse comes it must be fought by absolute rest, the freeing of the system as in the treatment of colds, and the absence of solid food for a few days.

Large numbers of fags should be developed by the use of plasmic food, which is secured by high regime in the book of Inside Membership. They should not be killed off by sudden exposures of an extreme nature. To hold them as friendly tenants of the body it is necessary to treat them well. Late hours, damp rooms, insufficient clothing, poor food, drafts, excesses, careless habits and other forms of neglect are like clubs that an ungrateful progeny wield on the head of a loving mother, slaying without remorse.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 4

Catarrhs

We take no patients and no individual cases. We have no medical practice, and do not teach or prescribe medicine.

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This Treatment is private. It is rented to the Inside Member to whom it is sent, and the title will not at any time pass from the Ralston Health Club. The member has no right to loan this monograph or to allow any person to copy all or any part of it, or to come into possession by any means of any part or the whole of the same. This rule does not forbid the use of the Treatment by the member in behalf of any child or aged person who is actually in the member's household; but all others must become Inside Members of the Ralston Health Club in order to be entitled to the help of this Treatment. To become such members will not cost anything, as may be seen by consulting the final pages of the book of Inside Membership, if the steps are taken as there directed.

THE GREAT CATARRH TREATMENT.

CATARRH OF THE NOSE, THROAT AND BRONCHIAL PASSAGES; KNOWN AS COMMON CATARRH.

Catarrh, or flow of mucus, is a term generally applied by physicians to any inflammation or congestion of a membrane, of which there are many; and thus we hear of catarrh of the bladder, of the stomach, lungs, throat, nose, etc. But among laymen the word applies only to mucus discharges from the upper air passages. There are three stages of the malady. The first is that in which the trouble has a beginning; the second is a condition between a beginning and a permanent state; and the third is chronic catarrh.

It is almost useless to cite the causes that lead to the fixing of this serious condition upon human beings; but it is well to state that there are three things that are necessary to lead up to it. The vitality must be low in some forms of catarrh, but this is not true in other forms of the disease. A strong vitality repels the advance of inflammation when the system is not too much clogged with dead food or animal soil. Yet the healthiest of men and women, those who work out of doors and have all the pure air and exercise they need, seem to be afflicted with this distemper as often and as severely as those of sedentary habits. This clogging prepares the way for temporary loss of vitality, and really induces it. Then there must be a chilling of the system and exposure to low temperature and dampness, to start the trouble. Yet again we find that persons whose systems are clogged will become so sensitive to every little draft that the more care they take the more likely they are to catch cold. All these things indicate the same general cause behind the immediate influences that bring on the malady.

Nearly every person is afflicted more or less with this disorder. It cannot originate of itself. There is a fault somewhere. We do not believe that medicines can cure it; nor have we ever known of

permanent relief coming from any source except that which an all-wise Nature has afforded. Of the thousands of attempts made in the last few years to cure catarrh by the aid of washes, douches, sprays and treatment, we do not believe one has been successful. On the other hand, if any person is honestly desirous of testing the great value and never-failing power of the simplest method in Nature, let the Ralston cure of this most common trouble be tried. There is no expense and no apparatus in this or any other Ralston treatment; yet we have had no failure in the thousands of cases among Ralstonites where the Natural method has been applied.

It is not in the nature of the disease itself to be cured by local washes or by blood medicines. Regular physicians are generally helpless in cases of catarrh, not being able to cure themselves, though being often troubled with the disease. As a result the practice turns to specialists who reap a large income without effecting a single cure. Next comes the patent medicine advertisement, and the patient ruins his stomach or his blood by taking drugs internally, or applying local washes.

Nearly everybody has catarrh. It ranges from a slight running cold in the head to a stoppage of the nasal chamber, and attendant discharges in the throat. It should be cured at once, no matter how slight it may seem. Catarrh affects the blood by poisoning and reducing it, as well as absorbing the elements that expel such diseases as rheumatism and neuralgia. It becomes offensive in odor to others, although the patient is rarely ever aware of it. The nasal cavity is the resonant chamber of the voice, and when affected by catarrh the voice is nasal and of a dead timbre destroying the beautiful effects of good singing, reading and speaking.

There are mucus membranes in all parts of the upper half of the body. These membranes are porous linings which serve to transmit mucous from the blood to the surface of the membrane, also to absorb in turn certain fluids, and to preserve the functions of adjacent organs or parts. This mucus is largely a lubricant, and furnishes an oily smoothness which is necessary to the carriage and action of life in the body. We all know how disagreeable a dry throat is. The membrane is normal when it is neither too dry nor too moist.

The incurable cases are not properly catarrhal. When the membrane's structure has been destroyed by the poison of the dis-

L. of C.

ease, or weakened to such an extent that its character has changed, it can no more be restored than a dead leaf can be made to become green. So when the bone has rotted away by the filth of the mucous, it can never be restored, for such things would be creations rather than cures. A lost tooth or an amputated leg is gone forever. Few cases are so desperate, however; and every truly catarrahal malady is certainly curable. The odor is often a clue to the rotten condition; but the usually offensive smell attending catarrh is not indicative of a hopeless case. In that middle state of the membrane when it is neither too dry nor too moist, the mucous is free from odor; but as it increases in flow during inflammation or congestion it takes on a peculiar color and is slightly offensive; and, as it thickens and becomes troublesome in quantity, it grows in its odor until it is almost unendurable. There are ladies of otherwise attractive qualities who cannot remain ten minutes in a room without tainting the air; and we are glad to state that many such cases have been cured.

Let us get to the seat of the trouble, and seek its remedy. In the first place, the system is clogged; and there is no case of catarrh where this is not true. All the colds, drafts, dampness and exposure possible could not originate catarrh in a person whose flesh was not loaded with dead soil. By this is meant a collection of fine, microscopic material that has come from dead tissue, or that has been left by the blood in its course. To understand this it is necessary to remember that the body consists of large and small channels through which the blood flows, and that the tiny vessels travel through every bit of flesh in such small passages as to really make the flesh itself a mass of blood-vessels. On this same principle the whole body is built.

The blood is everywhere. Its little disks are dying at the rate of millions a second. The dead disks are left where they die, in and through the body, in all of its parts, in the skin, under the skin, in the flesh, among the nerves, even in the bones, and it is this mass of countless millions of dead tissue cells, to vary the terms, that clog the whole system. The kidneys depend upon a porous membrane, an epithelium so called; and woe to the health and even the life when these dead cells begin to clog that. The stomach is surrounded by a porous membrane that draws a total of twenty pounds of water daily from the blood by repetition to macerate the food to be digested, and that also in turn absorbs the

nutriment and sends it into the blood for circulation. Let the system be clogged and the membrane of the stomach will not act normally; the gastric juices will not flow in purity to the food, and the organ is then dyspeptic; the nutriment will not pass into the blood and the health is affected. A clogged system has a poor appetite, unless a tremendous tax is created by hard physical or mental exertion; and even then it is sometimes a struggle to eat.

The membrane that lines the nose, throat and mouth serves the purpose of protection, salivation, of absorption and of sense-acuteness both of taste and smell. When the general body is clogged with dead cells this accumulation very naturally seeks exit by the readiest method, which is through the membranes; hence the mucus is overloaded. Being poisonous like putrid meat, the dead soil irritates the delicate structure of the membrane; and it is not surprising that it becomes inflamed, then congested. The cold is really invited by this irritated condition; and it is not true that the cold or the dampness is the first cause. There are persons who, of ice-cold countries, as a rule are free from it, for it is almost impossible to clog their bodies because so great a demand is made upon all the fuel within.

The natural prevention of catarrh is its natural cure. First avoid putting into the system the classes of food that are not likely to produce life; as nearly ninety per cent. of all that is eaten is useless as nutriment, but serves to clog the flesh. We will deal thoroughly with this question presently. Then, second, dispose of the dead soil by the natural channels and not by mucus membranes. The latter are not intended for excretions, but for the interchange of the purest materials of the body; nor should dead animal soil ever be allowed to pass them; yet the examination of catarrhal discharges shows that they are loaded with such filth.

The condition is most unhealthful.

The proper channels of excretion are the alimentary canal, which is too often inactive; the skin, which is almost always inactive; and the lungs, which are rarely ever used to a fourth per cent. of their capacity. There are no other intended means of throwing off the dead material excepting the kidneys. Of these the alimentary canal, or intestines, should be used only for disposing of the refuse from the stomach. Nature does not purpose that dead material from the blood and flesh should go off that way; hence too much meat, which furnishes more animal soil than anything else,

is sure to poison the organs below the stomach, such as the liver and the kidneys, and a meat diet is one of the quickest causes of Bright's disease.

Little by little we have come to the two means of throwing off the dead animal matter of the body; namely, the activity of the skin and of the lungs. These functions are so important that the neglect of either one of them means disease; and it is very difficult to find a person who is well. The old doctors acquired their guess-work knowledge by experiment, instinct, intuition and tradition. When a person took cold the first remedy was to open the pores, to start profuse perspiration, to get to "sweating," to soak the feet, and moisten the whole body. In this same principle the Turkish bath is cleansing, and is valuable where it does not take away too much of needed material and vitality. Few persons can stand such losses. The old idea still prevails everywhere. Open the pores, soak the feet, start the perspiration, move the bowels, and do everything toward one end; what? Why, to get something out of the system that does not belong there. In the days of blood-letting the same idea was at the foundation, that of emptying some of the impurities out of the body by bleeding; and it was right in principle but wrong in method.

The whole history of the medical practice is saturated with this one prevailing purpose, to throw off the clogging matter of the body. We have consulted the leading physicians in various parts of America on the question of what is best to do when an attack of catarrh is coming on, and they all agree that the skin must at once be made active in order to assist nature in throwing off the matter that has clogged the system, made catarrh possible, and is trying to escape through the membranes instead of the proper ways. They admit that the disease is due to such dead matter, and that there is but one method of getting rid of it; but they wisely say, lower the diet in order to withdraw all the supply of such material possible until the system is free again. This is like bleeding in the sense that the life of the body is decreased in order to get rid of part of itself. In the same way a man who had ten carpets loaded with moths would get rid of about half of the moths by destroying five carpets.

All we have said thus far is of the greatest importance and must be thoroughly understood if catarrh is to be cured. No idea could be so erroneous and no practice so faulty as the attempt to

drive catarrh out of the system by local treatment. The membranes should not be used for outlets to the poisons that clog the body; and when such poisons have inflamed and congested the delicate structure (lace-like in its arrangement of channels) of the membrane, what good can be accomplished by the treatment of the structure unless the further flow of the poison is checked? All persons in this age of enlightenment take medicines on the same plan that the old woman cleaned her clothes. She placed them in a pool of water, into which ran a stream of iron rust from a heap of old junk that lay at the top of a hill; the rust stained the white clothes; she got recipes, advice, and special treatments for removing the stains; one person had an excellent remedy, another was sure he could remove them, and an advertisement in the paper claimed to be an absolute cure; she used washes, scrapers, chemicals and everything without success; and the clothes had often to be replaced by new ones; until one day a man of common sense called the old woman's attention to the cause of the trouble. Then she removed the heap of junk, the cause ceased, and she had no more trouble. What doctor, what sufferer, ever thinks of treating anything but the results? What treatment ever goes to the heap of old junk and removes it?"

We say that as long as dead animal soil is allowed to collect in the system it will be impossible to check the catarrh; and so long will it be foolish, aimless and injurious to deal with the membrane by washes. In the first place, you must understand a number of facts, or you cannot go intelligently at work to effect a cure. Here are the facts:

1. Nearly all, if not all, persons are afflicted with this malady.

2. Catarrh is always an accumulation of dead matter in the body.

3. Dead matter is the result of life; for every act, every impulse, every thought is the force expended by the death of countless millions of life cells. Their death is our life act.

4. As matter must die in millions of cells and especially in millions of blood-discs every minute, nature provides ways for their escape, and they are chiefly through the skin and lungs.

5. When the skin is normally active, it exudes poisonous gases, poisonous liquids and poisonous solids in enormous amounts, comparatively speaking. The microscope quickly proves that the solid matter is dead animal soil.

6. The skin, in its most disabled state, must exude some poisons. If it should totally fail for a half hour, death would follow.

7. The lungs always exude poisonous gases, fluids and solids. We can hardly conceive of solids coming from the skin and lungs; but they are of microscopic size, and are easily detected.

8. The skin is never normally active in more than one person in a thousand; and that person never has catarrh of any kind.

9. The lungs are never half active even in the best constitutions.

10. The normal operation of the skin and lungs would make catarrh impossible, even with an abuse of the diet. This fact has been proved over and over again, and is always found to be true under all circumstances. We will say, however, that it is very difficult to establish the normal operation of the skin and lungs when a grossly improper diet is always clogging the system.

11. When material is dying in the body faster than it is being thrown off there is always going on a dangerous accumulation. This first checks the appetite if it can; but severe labor taxes the strength, and food is demanded. Here we find the reason why so many laborers have catarrh; for a wrong diet always furnishes such accumulation; and the tea, coffee, beer, cheap meats, bad flour, and indigestible foods of the working classes provide more dead soil than any ordinary condition of health can throw off.

12. When there is a clogging of the system the first effort to throw it off is through the skin; the second is through the lungs; the third is back again into the blood through the kidneys; and, when all these prove insufficient, there is but one chance left and that is through the membranes with the mucus; and this is catarrh.

13. As the membranes are intended by nature for the passage to and fro of pure, life-giving mucus and for nothing filthy, it is always a dangerous condition when dead animal soil seeks to escape through them.

14. The mixing of such poisons with the pure mucus changes the character of the latter, and it cannot perform its duties properly; therefore other parts suffer.

15. An examination of mucus in a condition of health shows that no poisons are present.

16. An examination of mucus when catarrhal shows the presence of the very same poisons, liquids and solids, that should come

out of the skin and lungs; and this proves conclusively that catarrh is merely the attempt of the clogging matter to get out through the membranes.

There are three plans of treatment, and they must all work together. They are as follows:

* The basis of the cause must be reversed.

* The accumulated deat must be got out and no more allowed in its place.

* The membrane that is afflicted must be healed and made sound again.

The basis of the cause is the food that is eaten. To stop that, it is necessary to make use of plasmic food for a few weeks; and if a permanent cure is desired, care should be taken to keep the diet plasmic as long as there is the least danger of a return to the ailment.

Plasma is the name of the fluid of the blood. In it the corpuscles that build the body swim and grow. They get their food from the fluid plasma, and that must therefore contain the nutrition that the discs or corpuscles need.

When that food is perfect, it contains nothing but what the discs require, and that is perfect plasma. The nearer one gets to the condition of perfect plasma the closer will be the relations of health.

The good nutriment that the alimentary canal gives to the blood is called plasm, because it makes plasma. The food that yields plasm is called plasmic food. It is this kind of food that is necessary to displace and throw out of use the deat which leads to the catarrhal diseases of every part of the body.

The *plasma* in the blood is the product of the food that is digested. It contains many things that ought not to be allowed to get in it; and anything that will not make plasm (protoplasm) ought never to be taken into the system. Water contains oxygen and hydrogen, two of the elements of plasm. Air contains oxygen and nitrogen, two of the elements of plasm. Carbon is the only other food that is really needed in the primary list; but, as the human body must have lime for bones, phosphorus for brain, nerves and marrow, as well as iron, fluorine, silicon, magnesium, potassium, chlorine, sodium and sulphur; and as nature does not favor the use of any one element by itself, it is necessary to eat foods that contain all fourteen elements in proper proportion.

There are many foods in the world that contain these elements, and they are therefore called plasmic, as they furnish the blood with its protoplasm. These foods are very abundant, and are common to all humanity. They are created under the law of special design. If a person were to eat them, and exclude all deat-foods, the result would be perfect health provided some little attention were paid to the other Cardinal Points.

When any food is eaten, no matter how good or bad it is, some of it is digested. Digestion is a process that begins with the mouth, goes on in the stomach, is continued below the stomach, and does not cease until the refuse leaves the body. It is for this reason that injections in the colon are given to provide food in extreme cases, and lives have been saved by that kind of feeding.

The system takes up a part of all food that is digested. The part taken up enters the blood, and joins the plasma or fluid portion only. Remember this.

The plasma, therefore, contains all the possibilities of health and disease. It is loaded with good and bad. It may hold the deat and toxins of colds, catarrhs, diphtheria, small-pox, consumption, headaches, skin eruptions, uric acid, gout, dropsy, rheumatism, and other maladies; and it is a settled scientific fact that *disease of every kind begins in the plasma of the blood.*

In order to effect a permanent cure of catarrh the food must be plasmic, as we have stated. Now, what is plasmic food?

It is that kind which is closest to the pure nutrition of the blood. It is the kind of food that is fallen back on in the attempt to cure every known disease in its severest crisis. The nearest of all food to the blood is milk, for it is one of the steps in the making of blood in every human being, male and female.

Next to milk is the white of an egg.

Next comes the whole egg.

Then we have the juice of beef, and this may be secured either in broths, or in scraped steak, or in the extracted fluid.

The best way to obtain beef juice is to broil a piece of beef-steak; the thicker the cut, the better. The broiling should be over a hot fire, so as to coagulate the outside and thus hold in the juices. The heat should reach the center, but not enough to change its character. Then pound and mash the meat until it is thoroughly shredded; and finish by running it through a lemon squeezer. The juice may be salted to suit the taste, and

peppered if desired, in case it is to be used by adults. Do not pepper it for infants.

This is immensely nutritious, and its plasmic nature reaches any other food that may accompany it. If taken alone, let it be made warm, or else given ice-cold. It may be given with great advantage to infants after nine months old, and during their second year. It contains nearly all the good of meat, and none of the danger. It is not safe, as a rule, to give meat fiber to infants. Sometimes it is done, but in eighty per cent. of cases it results in serious harm. The best physicians advise against it. Yet all allow the use of beef-juice made in the way described.

In all cases of indigestion this beef-juice is helpful, and it is about all that can be taken. It is coming more and more into use by persons of all ages, and especially by adults whose stomachs have become weakened by indigestion.

The plasm that is contained in the beef-juice so prepared acts upon other food, and turns that to plasma. Home-made yeast bread, or sour-milk bread, after it is forty-eight hours old, makes a splendid combination with the beef-juice. The bread is best not toasted, but is more palatable toasted. The juice is spread over the top of each slice of bread, but it must not be allowed to soak in more than one-fourth of an inch.

Scraped-beef is prepared in the same way, except that the broiled beef is scraped with a knife until the juice and tender part of the meat are taken off; while the connective-tissue sheaths should be thrown away. They are indigestible even in cases of perfect health, and cause much disturbance in a weak stomach. To infants and invalid-adults they are sources of great danger. It is always better to run the scraped-beef through a fine sieve, so as to get rid of the fiber which is almost nothing but deat; for which reason meat fiber is unwholesome.

Scraped-beef may be taken in the way described for the extract, salted, peppered or not for adults, heated slightly or ice-cold, and with or without old bread, toasted or not. It is given to infants in their second year, the bread being omitted in some cases. It is the very best food for invalids in convalescence; and especially in cases of gastritis. But meat-fiber is dangerous.

Scraped-beef is more nutritious than beef-extract or beef-juice; and its value can at once be seen. As a plasmic food, it takes rank with milk, eggs and other articles; but all serve their special uses.

The various meat extracts, broths, beef-peptones, and what not, now for sale on the market, are not plasmic. Masterman compares some of them to urine, owing to the stuff from which they are made. The better way is to have good beef in the house and let the juice and scraped-meat be made at home. No other meat but beef should be used for this purpose.

An excellent way of securing the plasmic value of meat is by the limited mastication of beef. It is broiled or roasted, but the whole inside should be red. When beef is not red, it ceases in great degree to be plasmic. It is now cut as needed; but the piece to be chewed should be as large as the mouth will easily hold. Salt it to suit the taste, just before putting it in the mouth, not sooner.

The piece must be chewed until nothing is left but the connective-tissue. This will take a few minutes, but it will develop a great quantity of gastric juice and add the value of the saliva to that of the stomach, thus doing more good than all the medicines ever invented. Do not swallow any of the meat-fiber.

There are many efforts constantly being made to arouse the flow of gastric juice in the stomach. When that fluid does not come to aid the food, the latter ferments or decays and sets up disease in many forms. Plasmic food, in most cases, except where it is wrongly selected, arouses the flow of the gastric juice; but the best medicine for this purpose is saliva mixed with plasmic food. The habit of swallowing saliva alone is a bad one, as is seen in the use of chewing gum. The saliva is made to act upon food, not to be used alone. If swallowed alone when there is plasmic food in the stomach, it does some good; but nature intends it to mix in the mouth with plasm and thus furnish the most important of all medicines that can enter the stomach.

Yet in spite of the fact that its equal cannot be found, and that it costs nothing, the people and the scientists are hunting up something artificial to arouse the gastric juices of the stomach. They pay high prices for the artificial, and the sufferers go to fifty times the trouble that would be required if they used the natural. The doctors argue that the artificial is natural, because it contains the same chemical parts; but life in plasm and dead plasm are vastly different even if they are chemically alike.

New bread possesses no plasmic qualities. It is charged with deat and toxins. Yeast-made home bread is the least injurious.

The good bacteria of the air and water are needed by the body. They must unite with all food that is to be regarded as highly useful. New bread possesses no bacteria at all. When it has stood a day it is beginning to get some. At the end of twenty-four hours it is plasmic and exceedingly valuable. The good old custom of baking once a week was the greatest blessing of the olden days. People to-day crave new bread, because their palates are vitiated by toxins. In the old days, the loaf that was seven days old was relished just as much as the new loaf is to-day. It softened by standing. No one should allow bread to get dry. Let it be wrapped in towels and kept moist.

The Germans call this stale bread, but not in the sense that it is spoiled. They mean by stale not new. All physicians are careful to caution their patients against the use of new bread. Lovers of animals and birds know that old bread is a necessity, and new bread a poison, in the feeding of certain pets. The reason has been supposed to be in the fact that new bread contained the gas that caused it to rise: the carbon dioxid; but this gas is not hurtful to such birds or animals in the quantity in which it is found in the bread given, as experiments have abundantly proved. The whole secret is this: old bread is plasmic, new bread is *deat;* and nothing but plasmic food is healthful. The *deat* of new bread causes toxins that produce disease. This fact can be verified by any person who will follow it carefully through a number of cases sufficiently numerous to establish a law. We *know* it to be true.

The remedy for one of the greatest evils of the age is to bake all bread at home, make it of yeast, keep it slowly baking for hours, let it be made once a week in batches large enough to last seven days, and begin to eat it when it is two days old. Thus if put to rise on Tuesday evening, it can bake on Wednesday, and be ready for its first use on Friday. If enough be made for seven days, it will last until the batch of the next week is ready on Friday. The older it gets, provided it does not begin to spoil, the better will be its flavor, for one of the duties of good bacteria is to impart flavor to food with which it comes in contact; and this same duty is performed in the ripening of fruit. Just at the last stages of development, when the juice-cells open, the good bacteria give a delicate flavor to the grape, a rich flavor to the peach, and so on in all the varieties of pear, apple, plum, quince,

cherry and others; but this office is not performed until the fruit has softened. The same is true of bread that is moist with a few days of age. When once the flavor is recognized, and the relish changed to its quality, there will be a decided preference for bread a week old.

As to health,—that is a matter that comes with such lightning rapidity, after this plasmic bread has been used, that it can never be in doubt. We asked a hundred physicians, every one of whom was recognized as highly qualified, what they had to say about this proposition. They all agreed to it. One said, "If that custom can only be revived, of baking bread once a week, and beginning to eat it when it is two days old, hundreds of names of diseases will be at once struck off the list; among them gastritis and appendicitis." The other doctors expressed varying views; but all *agreed that* if Ralstonism could revive this custom, it would in that one thing alone do the world a service that would revolutionize the present fearful conditions of health.

Let us work together for this great end. Yet it is but one of many great things in Ralstonism.

There is not a scientist, an investigator, a practitioner, a specialist, a nurse of exact experience, among the hundreds of thousands who have studied the question of food-values, who differs with us. All consent to the truth of our statement.

Let us review the several stages of bread made from flour:

1. Uncooked; highly plasmic and of immense importance.
2. Briefly cooked; very indigestible, and the cause of certain toxins and diseases.
3. Thoroughly cooked; largely digestible.
4. Toasted; converted into dextrine, and still more digestible.
5. Thoroughly cooked, and kept for two or more days; plasmic and very easily digested.
6. Thoroughly cooked, kept for two or more days, and slightly toasted; plasmic and very easily digested.

It must be remembered that cod-liver-oil is a plasmic food that does its best work in acting on other food. It should never be taken on an empty stomach, nor on a full one. If given sooner than one hour after a meal, it disturbs digestion; if delayed much beyond the hour, it does not reach the food. It is better for most of the food to have left the stomach. The pure oil is much more nutritious than the preparations and emulsions; though

the latter are easier to take, and are beneficial if taken in the manner stated. The pure "cold-drawn" oil is to be preferred. It is obtained from raw fresh livers of the codfish by heavy pressure, which squeezes out the oil. It is sometimes given in capsules in which case it may be taken about half an hour after a meal. Not more than half an ounce should be given at a time, and even less is beneficial if there is good food ahead of it.

One of the best things ever advocated by Ralstonites was the use of wheat bran as a drink. There are many ways of preparing it, but the following is by far the best. Take four quarts of bran for four quarts of water. Let this mixture stand in a cool place for two hours, and stir it occasionally. Then strain through a cheese-cloth. If the bran is rich in plasmic food, the water will be clouded; otherwise the water will be clear, and of no value. Squeeze in the juice of one lemon for each quart of the strained water, or four lemons for the gallon. When drinking it, put cracked ice in a glass and fill with the bran water. The lemons may be omitted; but, if lemons are used no sugar should be taken with them, for the combination of sweet and sour is hurtful to the blood. It is better to avoid sugar in this drink.

Bran lemonade is very refreshing and a direct stimulus to the brain and nervous system. It contains plasmic food, although not in abundance, but in great vigor. The bran-plasm and not the lemon gives the value, for, the result is the same even if the lemon is omitted. So simple and inexpensive an experiment can be readily made by every person, and proof will be abundant of the remarkable nature of this food-drink. It is plasmic, and can be taken at any hour, with or without other food.

There is no doubt that a small quantity of plasmic food in the body will turn much of the deat food into protoplasm, if the person is out in the fresh air and light most of the time, and is under the influences of the other points of health as stated in other parts of this book. The faster the blood can make protoplasm, the less chance there is for the deat to generate poisons; for the former reduces the latter. It is for this reason that many physicians to-day prescribe plasmic food whenever their patients catch cold.

The foregoing diet is not always pleasant, nor is the use of medicines. As soon as the catarrhal conditions are lessened, then the proper diet is that of high regime in the book of Inside Membership.

The first step has now been taken; the basis cause of catarrh has been removed when this treatment has been faithfully observed.

The next step is that of cleaning out the collected deat; and that is fully provided for in the special treatment given as the first, and called the Anti-Death Treatment.

The third and last step in the cure of catarrh is the use of local applications of nature's healing air. We have spent nearly thirty years in the spread of this plan of curing catarrh; and, in cases where the malady is light or temporary, and the diet is not bad, cures have been accomplished as though they were miracles.

The principle on which catarrh is removed by the use of fresh air is this: The atmosphere is healing if the sun has shone on it, and the membrane is relieved of its excess of moisture by the current of moving air passing over it in unusual quantities. There must be no sound of the air passing through the nostrils, as that means friction and irritation. Every respiration should be noiseless. The lungs should be completely emptied with all the speed possible in the silent passage of the air, and then should be packed full in the inhalation. Let this be repeated for a minute, then rest for a minute, and repeat again, until you have spent half an hour in the exercise.

If it is done out of doors and in the sunlight or in places where the sun has been shining, the results will be very soon felt. One such period of practice generally leaves the nose free from the running mucus. Frosty air is even more effective. The exercise can be used at night if the place is not very damp; get on the side of the house where there has been sunlight during the day.

If the nose is closed by dried mucus, the way to open it is as follows: Fill the lungs full of air, hold the breath by putting the thumb and first finger against the nostrils, and let the air press against them, taking great care that there is not pressure enough to affect the ears. Repeat this for minutes, or hours, if necessary, until there is a loosening of the mucus; and then the passage will soon be clear.

Catarrh is a flowing of mucus through the membrane affected. The air carries off much of the moisture into the lungs and out to the atmosphere, in either case removing it from the membrane. Success depends solely on the speed with which the respiration is carried on. Failure is impossible if this part of the treatment is blended with the directions that precede.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 5

Headaches

We take no patients and no individual cases. We have no medical practice, and do not teach or prescribe medicine.

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THE GREAT HEADACHE TREATMENT.

A headache is evidence of a disturbance, more or less serious, of the functions of the body. A person who is in normal health would never know what a headache is; while others are afflicted with the malady in one or more forms.

We divide this form of malady into two classes:

1. The first class includes headaches that are due to the irritated nerve by reason of injury to its flow of vitality.

2. The second class includes headaches that are due to the influence on the nerves of the blood or tissue that comes in contact with them.

In order to understand the difference between these two classes of headaches, you must realize the fact that the nerves alone have power to give painful sensations; when they are dead or sleeping they suffer no pain and you feel none. They run in wires all through the body, and in their centers are currents of vitality that cause all the sensations that you feel. The first class of headaches is due to some wrong condition of those currents that flow in the nerves. We will call them nervous, whether neuralgic or generally suffused throughout the network of nerves that enter the head.

The second class of headaches includes those that arise from influences not in the nerves themselves, but that come from the blood of the surrounding conditions, and they must be treated in quite a different way from the first class.

When this distinction is understood, then there will be an intelligent plan of dealing with headaches.

Let us look at the first class. It is due to a wrong condition in the nerves themselves. To know what this means, just think of a line of telegraph wires that lead from house to house and place to place in a country; think that they must be made of good material as wires, or they will not carry the current of electricity; think that the current itself must be steady and full, or the flow of the vital power will be uneven and intermittent; and you have some idea of what is meant by the first class of headaches. One thing, however, occurs in this class that cannot be compared to electricity, and that is the fact that the energy of the body is often deficient, not only in quantity but also in quality.

This class of headaches has two divisions: one includes those that are caused by the current of vitality being weakened, and the other by its being mixed with other things that change its quality. Both relate to the nerves themselves as the origin of the pain.

When the headaches are due to weakened vitality, the current flits and is in an irritable condition. This weakness is either temporary or chronic. It is chronic when it attends some condition of the health, such as a fixed disease, or anaemia, or other disability that has come into the body apparently to stay.

It is temporary when it attends some act of indiscretion or loss of vitality that has come after an overtax of the system. As this is the most frequent cause of headaches, and includes fully three-fourths of all cases, we will speak of them first. The principle is that any act that saps the vitality or exhausts the energy of the vital powers will weaken the flow of nervous life throughout the head, and the ensuing irritation becomes acute pain. The following are some of the things that give rise to this, the most prolific of all kinds of headaches:

1. A severe mental strain, as in study or other use of the mind, will not only weaken the nervous energy, but will also lower the vitality of the heart and set up pains in either that region or in the brain. There is no cure but absolute cessation from the mental efforts until the pains have gone; then renew the effort in slight degree only.

2. Worry will cause the same loss of energy; and the cure is in the cultivation of magnetism. We dislike very much to refer to one treatment in another, but we would deceive our members if we omitted this statement, and we could not possibly give the treatment on magnetism in anything less than a big book by itself. Worry is something that defies medicine and skill from the standpoint of the practitioner. Our books have taken up the subject, and there have been thousands of cures by a plan of action that goes to the centers from which the feeling of worry arises. As compared with hard mental study, worry is even more dangerous.

3. Lack of sleep is another prolific cause of headaches from this weakening process of the nerves. A person who cannot sleep at night must completely reform the habits of living, for the condition is extremely threatening. The first step is to adhere strictly to the high regime of the book of Inside Membership, which you own. The next step is to take up the plan described in the greatest

of all the natural cures that has ever been given to the world, and this of itself makes too large a treatise to be inserted here.

4. Constipation is another cause of the loss of vitality. It sooner or later leads to many of the stealthy chronic diseases that give no hope of cure after they have become seated. The presence of effete matter in the alimentary canal stifles the nutrition and deprives the blood and especially the nerves of their most needed elements, with the result that they suffer and the head is the focus of the pains. Constipation, in another way, also sets up headaches, and this is by the clogging of the blood, the interference with the circulation, and the dulness that attends a sluggish action of the functions. All these come from this one source of danger. Plenty of sleep and perfect freedom of the bowels are the basis principles of a good head.

5. Fixing the attention on one line of thought or action will lead to a headache by overtaxing the nervous energy. This is not the same as studying. The attention may be fixed in one line of work, as in constant sewing, or in doing the same thing all the time; or it may arise from playing cards. The worst cases of suffering from nervous headaches have followed the endless playing of games, where the body gets no exercise, the lungs are cramped by the stifling sitting posture, the mind is held to the hope of taking tricks, and chagrin fills the heart at each defeat or bad hand. Many women and a large number of unemployed men are able to find time even in the late forenoons, the afternoons and long into the night, for this most senseless way of treating the human body, the divine gift of the Creator. Instead of devoting four or five hours at a stretch to this bad habit of holding the attention fixed on cards, nature requires that a multitude of other matters should claim the interest, and that most of them should demand physical activity. If you defy nature's laws you cannot escape its penalties.

6. A common cause of headache is blind indigestion. By this is meant that food that does not cause distress in the stomach will often do harm without making its effects known directly. It is a common saying that a person can eat flannel cakes, or muffins, or griddle cakes, or other quickly cooked forms of flour and not feel any ill results from it. In the first place, it is impossible for any human beings to eat those things without *producing* ill results; they may not actually *feel* them, but they exist. "I have no indiges-

tion, and am free from pain," says the woman who is advised against eating that kind of food, as she complains of her headache.

The latter malady is the real effect of eating the food; the stomach gave back no pain, and there was no distress in the alimentary canal at any part, although flatulence and biliousness followed. The cure for headaches that attend blind indigestion is in the adoption of the diet and habits of high regime in the book of Inside Membership. It is useless for us to repeat the long system here, as it is given in its best form in that book, and you must of necessity own that volume before you can secure this treatment.

7. Sexual excesses are the cause of this kind of headache that is preceded by nervous weakness. The pains may be confined to the back of the head, or may extend through to the eyeballs or to the top of the skull. You can readily see that medicines will do no good as long as the cause is continued.

8. The hungry headache is likewise due to weakness of the vitality, and indicates that the former meal, however heavy, was not sufficiently assimilated to give the body all the nutrition it required. The cure is to eat less and oftener. Five light meals a day on the line of foods in high regime will effectually overcome this trouble. The less you eat, provided it is wholesome food, the greater proportion of nutrition you will receive. Persons who are subject to hungry headaches will find it necessary to eat often and to take less food at each meal.

9. Colds, drafts, exposures, and lack of clothing will, if the natural temperature of the body is lowered, cause this kind of headache. The cure is at once suggested.

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10. The second kind of trouble in the head is due to interference with the quality of the nervous fluids that travel along the electric wires within the body. To understand this, we must first take notice of the fact that the vitality of the body is the product of the action of the acid and the alkaline conditions of the blood and all the mucus streams of the system.

There is no doubt that these two influences, the acid and the alkaline, produce the vital spark of life in the body; just as two counter chemicals will give rise to mechanical electricity.

There must be constantly maintained a certain poise of these two influences; and when the acid is in excess or the alkali is in excess, pains follow the disturbance that ensues. These pains may be about the heart, but they are generally in the head.

A few drops too much of vinegar, a sour apple, a bit of cranberry sauce, a pear that has a certain acidity, or anything that causes the blood to depart from its usual routine of work, will set up these electrical pains, for that is their true name. The most frequent cause is a line of food that is not cereal or animal. Remember this, and pay attention to the foods that you eat, especially if you find yourself subject to headaches during the fruit or the vegetable season. This does not mean to let fruits or vegetables alone; but there are some that should always be avoided unless the health be perfect. Tomatoes often set the system out of order, and headaches follow, or there may be pains in some other part of the body, especially around the stomach, the heart or the lungs, after indulging in tomatoes. They contain a strong oxalic acid that does not hurt the stomach, but that throws the blood out of healthy condition. Watermelon may not do the least harm to the alimentary canal, yet may result in headaches. The same is true of strawberries, gooseberries, cantaloupes, beets, turnips, parsnips, carrots and almost any other watery or fibrous vegetable. We have known of headaches following the eating of green string beans, but not of the beans themselves, showing that the pod holds a chemical compound that is not good for some persons, although it is one of the very best articles of food in the vegetable line. By lessening the use of green foods, and of fruits, the blood may soon form the habit of balancing itself, and thus the headaches may pass away not to return until the next summer, when the change of diet will again cause disturbance.

Study the effect of such foods upon your system.

In some cases the use of pears shows peculiar results. If the variety is of one kind, no pains follow; but if of another kind, then the head will ache. Thus there are persons who suffer soon after eating a Clapp's Favorite pear, who find a Bartlett just the opposite; and there are some who cannot eat a tart apple without having a headache, while a sweet apple has no bad influence over the nerves. Mellow apples cooked in just the same way as hard apples are prepared will be free from these results, while the hard ones will lead to headaches.

When the diet has run along in animal food and cereal food, or starchy food, a little of the vegetable or fruit is most salutary, but when vegetables and fruits have been eaten freely for some time, then the increase of this class of food will cause the severest headaches. The same is true when there is a sudden change from one class of diet to another.

One of the most effective methods of curing chronic headache is the plan of diet that depends on cereals, or starchy foods, and a little of the animal class, while the fruits and vegetables are omitted. Fat meat is very serviceable in establishing a high state of vitality, and of bringing back the nervous poise that is necessary. When once the head is free from pain, do not take chances again of inviting it back by reckless eating. Let every article of food be studied in its effect on your health, until you know just what will hurt you and what will not.

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11. Defective eyesight is too often a neglected cause of headaches. When the eyes are off their focus the attempt to use them will almost invariably set up headache. Instances are very abundant of this kind of origin of even periodical headaches, involving nausea and even bilious vomiting. The explanation is given as follows:

There passes over the entire nervous system a storm that is not unlike the electric fury of a disturbed summer afternoon. The centers are attacked by the irritation that has its rise in the optic nerve. It will be recalled that the least particle of dust, so small that it may not be visible to the naked eye, may lodge in the nose and set up violent sneezing; its influence reaching the nerve-centers that control the diaphragm whence comes the impulse to sneeze. The nerves of smell may be sensitive to any odor and the same result ensue. Or a change of temperature of less than a degree may do the same thing. The irritation need not be measurable. This is true in the malady known as hay fever or rose cold. Even the picture of a rose may so play upon the imagination that violent sneezing and running at the eyes may follow.

Eye-strain is often the cause of this storm called the headache. Reading or using the eyes on an empty stomach, especially before breakfast, if often a cause. But the most frequent of all kinds of eye-strain is when the sight requires the aid of glasses and they are

not obtained. This experience comes to the notice of thousands of physicians every year. A man suffers continually from headaches of the most torturing kind; he has tried medicines, treatments and many other plans to get relief, but none has come. The trouble is that he needs glasses and does not know it. When the glasses are fitted by an expert, he is at once cured of the headaches. But when the glasses are a bad fit, as they are sometimes said to be, or when they are worn too long after the focus of the eyes has changed or the demand for a different fit has arisen, then the pains come back. It is not every person who wears glasses who is free from headaches; for the glasses must be adjusted to the needs of the eyes.

It is true that too many persons are troubled with defective eyesight, and this is due largely to the fact that the blood has been kept in an impoverished state during childhood and youth, thereby preventing it from building true optic nerves and other parts of the structure involved in vision. More children are found to-day with bad eyesight than ever before, and their numbers are on the increase, and at the same time there are more adulterations in food, and more tons of baking powder used every day than ever before.

Always take into consideration the part that the eyes may play in any chronic condition of the head and its nerves.

We come now to the class of headaches that are due to outside influences, and these will be named in the order of their frequency. By outside influences is meant the pressure or other interference with the nerves of the head.

1. The most common of these disturbing causes is the sluggish state of the blood. It must be remembered that the contents of the whole circulatory system are poured rapidly into the brain, like an impetuous river that never lessens its onward rush. When this flow is not relieved as fast as it enters the head, or, to be more accurate, when it comes in freely and goes out only under special pressure, the head is sure to ache. The lesser form of that kind of headache is a dull feeling, a listless and wearied sensation that cannot be shaken off by medicines or the mere act of the will.

The milder form of this headache is not called a painful condition, as it is only a disagreeable feeling.

When it is slightly increased, the dull headache ensues.

When it is more severe, then the whole system feels the trouble; the eyes are partly blinded, the vision is disturbed, and there is a weakness at the stomach, occasionally followed by nausea. The blood may be rich enough or too rich, and the whole trouble may be due to the stagnated life of the body.

These are degrees of the same kind of headache.

The habits of circulation change under different influences. One person may have hot hands and feet; another may have the reverse. Or the same person may be flushed at one time and overwarm, while at another time the opposite condition may prevail. The rule of this kind of a headache seems to be that the person that is well supplied with good blood, and yet lacks active circulation, will suffer from periodical pains in the head and from spells of sickness that are centered in the stomach and nerves that associate directly with the brain.

The cure is not to be found in medicines.

The blood needs more of the active quality of outdoor air, and the lungs need to give up some of its carbon dioxide, which can only be done by special practice in deep exhalations.

A sitting posture invites the conditions that lead to this kind of headache, and it is better to be on the feet as much as possible. This need not be done to tire the patient, for when one is unaccustomed to standing or to activity on the feet, the better plan is to rest every few minutes, and at length the body will be able to endure more standing and require less sitting.

The sluggish headache, as this is called, is due to the fulness of the blood and its slow movement through the body. For many years the well known hot water cure was in vogue, and some persons claimed for it the solution of the whole trouble. It consisted in two things: First, the top of the head, or wherever the pain was seated, was subjected to cloths dipped in hot water, and changed every few minutes, until the blood had been thinned by the heat and made to move on more rapidly. The second part was the drinking of very hot water, which the mouth and stomach were gradually trained to endure.

This form of the hot water idea was excellent for the sluggish kind of circulation, the clogging of the brain by stagnant circula-

tion, as it has been incorrectly called. It is really a slow movement of the blood, and the hot water thins it and gives it more impulse, thereby urging it on. This is specially true of the local applications at the top of the head, for hot water at the seat of any pain is a help and often a relief of the attack.

The drinking of hot water serves to wash and cleanse the stomach of its catarrhal deposits and deat-slime, which are quite abundant when the blood is sluggish.

Now comes the danger when the same treatment is used for the opposite kind of headache, due to insufficient quantity of blood in the brain. To thin an already thinned blood is quite injurious to the nerves and to the tissue that should be supplied with more nutrition.

The sluggish headache is caused by a slowly moving blood, and the nervous or sickly headache, better called anaemic, is due to lack of blood. The former is aided by the use of hot water bandages and the drinking of very hot water; while the latter is aided by a line of treatment exactly opposite in its nature.

The after effects of the use of too much hot water are debility of the stomach and a tendency to a sore scalp.

The better treatment, even for sluggish blood, is to adopt a much more active life and greater variety of activities. A housekeeper may think that she has a multitude of activities because she has many different things to do; but if all her work is in the line of housekeeping she has but one real line of action. Play is denied her; and by this we mean the play that nature gives to all its life by instinct. You might think that cards afforded play, but nature teaches none of her animals to play cards, for that is not action. The kitten plays with brain and muscles combined; the cub plays with brain and muscles combined; the young of all energetic life is filled with the spirit of such play, for it is exhilarating and developing. Card-playing develops weak lungs and consumption, as well as weak blood and anaemia. The housekeeper who has no line of activity outside of her duties is shut up in one mold; she needs play that will use the muscles and enliven the mind. When she sits to rest and takes up the novel, she is only adding to her misery, for her blood is crying for a change of impulsive action. Play deepens the respiration and sends the blood through the brain with new life. But play is not all, although it ought to be part of the daily life of every human being,

for as long as its impulses run in life the spirit of youth is kept in the body, and real age comes on when there is no love for play.

There should be an interest in the finer things of life, the art of the world, the music of nature and of song and instrument, the beauties of skill and genius, all of which lie about us in myriad forms.

New ideas and high ambitions are a necessary part of every healthful life. You cannot hold the brain down to narrow work and expect it to be free from the dead effects of its living tomb. All this may sound like theory, but it is plain fact. If you are the wife of a millionaire and are subject to headaches, what advice will your physician give you? Let us take it word for word: "You need change of scene and other things to think about. Travel and take an interest in everything you see." How many thousands of wealthy women have gone abroad, leaving home and family, at great inconvenience to the husband and neglect of the children, when the very same principle that is supposed to relieve the chronic headaches abroad may be applied without going out of the town in which they live.

The housekeeper who toils all day long and whose work is never done, does not have enough variety of action nor enough change of mental interests to keep the blood impulsive in the brain; and it is this energy of blood that makes it easy to enter and to leave the brain. There are many sections of the mind, and when you allow the circulation to feed one or two only, you invite hard thinking and constant worrying in those limits, and the result is sure to be a nervous derangement. It is because of this limited line of thinking that you may remain awake at night and think yourself into insomnia. Worrying is but the beating of the blood at one section of the brain, when it ought to be led to all sections in order to ensure freedom from headaches.

Travel, trips abroad, change of scene, newness of ideas, all these are advised by the physicians as a remedy for chronic headaches; but they are founded upon one principle, and that is simple enough The mind should have new lines of thought, and to have them it is necessary to throw aside that novel and take up something that is really valuable to the body. A novel, even with its most intensely interesting plot, sinks no deeper in the brain than the merest outside shallow surface; therefore it cannot open up any mental interests that will relieve the brain of its sluggishness.

Here is the advice we gave to a woman who had wealth enough, but who loved her home and refused to break it up in order to travel, as her doctor had insisted:

1. Eat a pure diet, some such line of food as we set apart for the celebration of Ralston Day, which is the time for pure food. Eat much less meat, and no fried stuff of any kind, and nothing that contains rich combinations or baking powder; all of which may be found explained in our book of Inside Membership.

2. Put in half an hour of time each day in some kind of play that employs the muscles of the whole body gently, and some alertness of the mind. This of itself will effect a change of blood impulse in the circulation.

3. In winter time have a few flowers that you take care of yourself. Learn how to make cuttings of carnations and to grow them; also how to keep roses alive in the house, which not one woman in ten thousand can do now. The rose plants are subject to disease, and they serve as a lesson to humanity. Skill can save them, but when left to themselves they die if they have a special value.

4. In the summer time have a small garden out of doors, and work in it fifteen minutes in the morning before breakfast and the same time at evening after supper. The work may be very light, but it is exhilarating.

5. Take music lessons, notably on the piano, which allows freedom of the lungs; and practice half an hour a day. This is not so much for the progress you will make, but to develop activity in the musical sections of the brain. There is not one preson in a million who would not gain by this practice, even if a real tune were never played. From it you should pass to an interest in high class music, which in time you will learn to enjoy, although it will be a dreadful bore for a while.

There is no mental interest that does not affect the brain.

This law has no exception.

6. Have some line of study which interests you. As language is the most beneficial of mental studies, the Voldik is by far the best to undertake. The cost of ten cents is but a trifle compared with the more expensive studies that are available. To a very ambitious mind the Ralston books of advanced studies are the best food for development. These cover all the ground of varied mental interests.

7. Have some ambition to achieve. We believe the best of all ambitions is the protection of health in your community by looking after the food, the wells, and the conditions that make ill-health possible. It need not be done by you in person, as organization will effect these things if you are one to push it to its work.

When there is pain to be relieved and it is due to the sluggish flow of the blood, the practice of deep respiration will set it free and take the pain away in much quicker time than the use of hot water, with none of the after effects of debility. To accomplish this breathing the lungs should be emptied; then while keeping the air out raise both arms to a high position over the head, then pass them up and down at full length without bending at the elbows, moving them laterally. They should be raised and lowered four times; that is, raised four times then lowered as many, all the while allowing no air to enter the lungs. Then slowly and inaudibly inhale all you possibly can, and repeat the four double movements while the lungs are held full of air. Do this for four minutes, or until you feel dizy or faint. Always keep within your limits, and do not overdo.

Do nothing by haphazard.

This grand exercise will drive the blood all through the body, enrich it and make it better both in quality and in energy of circulation. It should be performed at an open window if the weather will not permit your going out of doors; otherwise get out in the fresh air and on the sunny side of the house if in winter. Do not inhale air from a shady and dank side of the house.

A few repetitions will not suffice. It should be persisted in for a while, then a rest taken and again repeated, and so kept up until the blood has reached its normal condition. Try to get deeper and deeper with each new effort to empty the lungs, and with each inhalation, which should be slow and silent, but nevertheless energetic. The first day or so the chest may feel lame, in which case allow it to rest from further repetition until it has recovered, using lard-oil to rub upon the lame parts. This can be procured at any drug store, and should be rubbed for five minutes on the body over the lame muscles.

We have found that this method of overcoming the kind of headache which is referred to has been uniformly successful, and medicines have almost always failed.

No greater mistake could be made than the use of deadening drugs to still pain, for they lessen the activity of the heart in time; and in after months or years that organ will give out when some heavier malady attacks it. Many persons die from pneumonia and diphtheria who might have survived but for the fact that, in previous years, they have been addicted to the practice of stopping headaches by the use of drugs that still the pain at the expense of the vitality of the heart. The failure of that organ is most feared by physicians to-day who know what kind of medicines have been administered for quieting neuralgic pains and headaches.

Avoid them.

The opposite form of suffering, known as megrim or migraine, is due to lack of blood in the body, or lack of supply to the extremities, including the brain, the hands and feet. It begins with chilliness, coldness at the hands and feet, and along the spinal column; attended by a black spot in the vision, or a wavy glimmering along the outside corner of the range of sight, which soon spreads. The latter disturbances are sometimes absent, although the coldness is present.

The mind becomes depressed with a fear of impending danger or evil; there is great uneasiness and restlessness of the body; a boring pain begins and soon becomes intense, or the patient may go to bed and awake with the full pain in the morning.

The seriousness of this malady may be understood when it is said that some persons have the feeling as if a gimlet were being bored into the head and the gimlet were gradually increasing in size.

As the pain becomes worse, the vision is less affected, showing that it was the advance symptom. The stomach is now involved and turns sick. Vomiting occurs, but does not relieve the pain in the head. The eyeballs are tender to the touch, but one more so than the other. The pupils contract, but not equally. The mouth is cold and clammy. A position on the right side on the couch or bed gives a little relief from the stomach disorder, but the least movement starts it again and the head suffers from the slightest jar. After a number of hours sleep in troubled form comes as a partial relief, but on awaking there is listlessness and

a dull or depressed feeling that lasts for days. The headache may return in a week, or not for a month or more.

It is due to a low state of the blood in which the red corpuscles are lacking. The first step is that which we call building up the vitality of the blood. Six meals are required each day, but they should not be heavy, nor should they include any of the forbidden articles of the book of Inside Membership. This must be strictly understood and obeyed, or there will be no success in the treatment.

There are no medicines that can be of avail. Those generally employed serve only to deaden the pain by deadening the nerves and the heart, and this depression of the vital functions is just what should be avoided.

The six meals each day should consist of the following articles, or enough selected from them to sustain life:

White flour baked in loaves of bread in the manner stated in the book of Inside Membership.

Corn meal mush at evening, and fried the next morning, the crisp part being left out and the balance eaten with butter only.

Rice in any or all of the forms of the three regimes.

Eggs in any of the forms of the three regimes.

Beef, lamb, fowl and other meats allowed in high regime only.

Soups, broths and other forms of liquid diet, enriched with pearl barley or rice in abundance.

Potatoes in any of the forms of high regime.

Vegetables likewise.

Fruits, except that acids must be omitted. Vinegar, lemon juice and sour or tart fruits are just what help to bring on this kind of headache, and therefore they should not be allowed. We know of many cases where this kind of headache has followed the use of pickles, and vinegar on lettuce, cucumbers and other articles. There is nothing that kills the red corpuscles quicker than vinegar or sour fruits.

These facts are well established.

The foregoing list may be arranged to suit yourself, but the morning meal should be taken about half an hour after rising, thus differing from the plan of high regime; while the second meal should be largely liquid, as soups, sipped milk and toast. The third meal should occur at twelve o'clock, and the fourth in the middle of the afternoon, or about three o'clock, the fifth at six, and the sixth just before retiring. The last should consist of

hot broth and old toast, just enough to satisfy a slight degree of hunger.

The dinner and supper, or the third and fifth of these meals, should be on the basis of the meals given in high regime.

This plan will overcome the weak condition of the blood, unless some forbidden article is taken into the stomach. Read the chapter of forbidden foods and drinks in the book of Inside Membership.

But there is often a deeper cause than deficient blood and depressed vitality for this kind of headache, and it is called by physicians under the names of anxiety, worry, grief, disappointment, mental excitement, excesses in marriage and other but similar influences.

When the cause of a mental derangement or nervous disturbance is more deeply seated than in the habits of diet or the breathing of foul air in close rooms, or overwork in some form, then there is no recourse except to the four graded courses of magnetism, the beginning of which is probably at hand in this very connection, and is known as Self-Magnetism.

Make the acquaintance of all the outdoor air and life that is possible. Do not stay indoors unless there is a reason why you should. Social games, novels, mere chatter with friends and similar waste of time are not reasons why you should remain in out of the healthful air. Talking is wearying, not merely to your friends but to yourself as well, and it takes a strong fund of vitality to sustain the clatter of excited conversation, in which, for the most part, you do nothing more than attend to the affairs of other people. Avoid every unnecessary moment indoors; but do not make the mistake of believing that the fact of being out of doors is enough, for you should be active part of the time out of doors.

There are many girls and women who are weak from anaemia who go out to drive or ride, and who think their salvation of health is to be secured in this one good thing only; they abuse their stomachs by a wrong diet, and they abuse their health by wrong habits, yet think that outdoor life will atone for these faults. Safety from disease is secured as you would make a rope to hold the great ship to its moorings: each strand must be good; and outdoor life is but one strand.

Cures cannot be effected by any one influence, or by any one good thing. Nature is not one-sided.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 6

Faulty Stomach

We take no patients and no individual cases. We have no medical practice, and do not teach or prescribe medicine.

RULE OF USE UNDER THE RENTAL SYSTEM.

This Treatment is private. It is rented to the Inside Member to whom it is sent, and the title will not at any time pass from the Ralston Health Club. The member has no right to loan this monograph or to allow any person to copy all or any part of it, or to come into possession by any means of any part or the whole of the same. This rule does not forbid the use of the Treatment by the member in behalf of any child or aged person who is actually in the member's household; but all others must become Inside Members of the Ralston Health Club in order to be entitled to the help of this Treatment. To become such members will not cost anything, as may be seen by consulting the final pages of the book of Inside Membership, if the steps are taken as there directed.

THE GREAT TREATMENT FOR STOMACH TROUBLES.

The following method is brought down almost to the beginning of the year 1905, and includes all previous details of value as well as new ideas that relate to the cure of a faulty stomach.

This organ is so closely related to the existence of the body that it may be described as the center of life, holding the chief interest of the mind, first, last and always. Thought is both conscious and automatic, and there is but little time in the twenty-four hours when there is not something doing for the stomach, either in the open process of planning and thinking, or in the silent habits of the faculties.

All humanity centers around its stomach.

The first motion of the lips at birth is the instinctive sucking action, which needs only something suckable to attach itself to.

All through the youth of a healthful infant and growing boy or girl the stomach is constantly teasing the mind and demanding attention. Not content with three meals a day and lunches between, there must be fruit and confections to make good the demand for further interest, and these are topped off with things that keep the mouth active.

If there were no stomach there would be no chewing action of the mouth and no desire to swallow something, for these motions are the offspring of the appetite, either normal or abnormal.

Hence we find people chewing, drinking, smoking and engaging in a multitude of interests to keep the stomach satisfied. The fact that there is but little appetite does not prove that this organ is not being catered to; for when it is completely collapsed it still exerts an influence over the life of its possessor. It is a common thing to hear the remark: "I am a very light eater. I care but little for what goes into my stomach." And then the things that do go in the stomach, although not food, are the very cause of the light appetite.

Under normal conditions the stomach will digest all the wholesome articles of food that are provided by nature, if taken at proper times and under fit conditions. The plainer the food the more readily it will be disposed of by the stomach and turn to

good blood. When the appetite is so poor that it must be catered to, then it is time to call a halt and take up with plain eating.

When the food must be specially seasoned, or richly prepared, or induced into the alimentary canal by stimulants, the only safe course to pursue is to stop all eating and starve for a few days. This is the most approved method of starting the treatment of stomach disorders, and it is the most approved at the present day.

The starving should continue until there is a longing for something to eat, and then this longing should be met by the plainest and most wholesome of foods.

The result of the starving method is to use up all the bad food that remains in the blood, for the stomach of a starving man will digest anything, good or hurtful; and the blood brings its food in and through this organ to be acted upon by the gastric juices. This fact is now beginning to be recognized by investigators, but is generally unknown. A little experiment will prove it to be true.

After the cleaning process is over, the diet should consist of water for two full days, but water may be taken during the time when the old material is being consumed, which will occupy about two days also. This keeps the stomach empty of foods for four days or more. It is fasting with the exception that water may be taken freely. It furnishes oxygen and hydrogen, the two most numerous of all the food elements of life. Carbon and nitrogen are practically all that are needed to complete the food requirements, although some slight quantities of a very few others are necessary for supplying the waste in bone, hair, nails, skin, nerves, etc.

The air furnishes one form of nitrogen, and much more of this element comes from the air than is supposed.

During the four days of starving the patient should seek all the aid that can be derived from deep inhalations of pure air, followed by full exhalations from the lungs. This practice must be made a business, just as it is in the best and most successful systems of curing consumption.

It is a well known fact that an abundance of pure air, fresh and direct from the outdoor activities of nature, will stimulate the stomach as nothing else will do, and that the most vigorous of appetites will follow this practice. To make a business of it the lungs must first be emptied and then filled by the natural rebound of the diaphragm. This should be studied and put into perfect

execution long before the time set for the four days of starving, so that soreness and extra suffering may be avoided. It is a very simple matter to learn how to empty the lungs completely and to allow the air to follow in by the principle of the rebound, then encourage it to fill the lungs as full as possible; but it cannot be established as a habit without persistent exercise, not all at once, but a few minutes at a time, and many times daily.

With this as a preparation you are ready to begin the cleaning out process of four days' starving. As we have said it takes about two days to digest the old material that is doing injury to the blood, and there should be two more days devoted to the extra use of pure water. While it is allowable to drink what is needed for the first two days, we suggest that the amount should not be excessive; but, after that time, the amount of water should be as great as you can take.

Distilled water is preferred, and it can be purchased in almost any large city in America. It must of necessity become the drinking water of the world in time; but the water should not only be distilled, but should also be adapted to the conditions of pure air, which is done by keeping it in open air in a cold place for about twenty-four hours; although pouring it back and forth from one pitcher to another for a few minutes will establish its true condition. Absolutely direct distilled water is not good for the system. The best of all water for this treatment is rain water if it can be obtained pure and free from odor. As it holds so great value to the health of the body, it ought to be made the subject of special care by men who wish to secure it for sale. There is almost always a market for such water if it is free from the objections stated, for it is already aerated by nature. It is the distillation of the clouds, and the time will come when humanity will obtain all its drinking water from this source. When that time arrives there will be less aging of the body and less disease of the blood.

Many persons will say that it is very difficult to get rain water. They mean that they do not care to make the effort to get it. If we are where there is rain in any part of the world we can get rain water with very little effort, but other people will not get it for us, as they do not have the incentive to make the effort. A man or woman who lacks the inventive instinct of the brain to know what are the simple steps to be taken to secure rain water ought to

throw away that novel and discard that daily paper, and let the mind work in channels under the surface for awhile. It is the superficial and helpless thinking of the present age that keeps so many persons in the conditions of weak mental force and weak physical action. Executive ability will accomplish anything, but it cannot feed itself on the surface thinking of the brain. Cheap reading and cheap talk never get beneath the surface of the brain. Health and recovery are not to be secured by taking doses of prepared cures; they come and can only come from doses of active and energetic common sense. The time is quickly passing when medicines will bring health. So many generations of the immediate past have been dosed with drugs that the present age cannot longer endure the effects and carry the load of inheritance; and, for this potent reason, the greatest specialists and experts in the cure of disease, even among the medical fraternity, are turning their faces from the use of medicines all they dare to and taking up with the eternal principles of nature and common sense. No move in the history of science is more marked than this, and it speaks well for the future.

The foregoing part of this treatment is designed to clear the way for the cure of the faulty stomach. It purposes to give nature her normal sway in the effort to eat and digest the food needed by the weakened patient. You may call the stomach condition what you please, the fact remains that it is abnormal, and nature seeks to get back to her normal state. Recent experiments show that the four days of starving, with the two past days of that period devoted to the use of air and water, will start nature into her normal tendencies if she is encouraged by proper after efforts.

There are thousands of ways of getting out of the state of health, and but few that lead back again. It is like a man who is lost in a maze of roads that lead through a great city; he may diverge from his own highway into numerous byways, but he has but one true direction to take to get back to the path again.

We assume that you are afflicted with a stomach that has one or more diseased conditions, and that you wish only one kind of condition in place of them, and that is one of perfect health. You may call it gastritis, or indigestion, or dyspepsia, or lack of appetite, or whatever else may seem suited to the facts, but the end desired is to have the digestion perfect and the appetite keen. These

we will give you if you will follow the present treatment carefully to the end and live up to its requirements for the time in which the cure is being effected, which may not exceed six weeks in the worst case.

Having given yourself up to the four days' basis as stated, the next thing is to ascertain if there is mucus in the stomach.

This is a condition that is not necessarily dangerous, but that will in time use up the best blood of the body and bring on acute attacks of gastritis and end in death, possibly in a few hours.

The stomach when so afflicted is lined with a tenacious and obstinate mucus that clings to its folds and will not let go unless forced off. This mucus is ropy and alkaline. It forms a wall between the lining of the stomach and the food that enters that organ; and one can readily see the utter impossibility of digestion under such conditions, for this process depends on the entire bulk of the food coming in contact with the wall-membrane of the stomach and being macerated by it.

The malady is a common one, and it is stated by doctors that few persons are wholly free from this condition. But it is generally mild and can be overcome by the use of plenty of water, unless the mucus has fastened itself against the wall of the stomach with such tenacity that it will not move.

In the latter condition the food remains in the stomach until it begins to ferment, and then turns putrid to some degree. Nature now comes to the rescue and throws it out by causing vomiting. The food, instead of furnishing nutrition to the blood, has taken some of the value and strength away. Gases are formed, and the gastric juices are kept from the food so that the protective methods of nature are partly overcome, and in time ulcers and cancers may result.

When there is belching from the stomach, or gases arise from the food eaten, it is generally true that this ropy, tenacious, alkaline mucus is there shutting the food off from the influence of the healthful digestive fluids, and preventing the stomach from acting upon it. The four days of starving will not drive the trouble away, and something else must be done. The following plan of action is found to be the most effective:

Instead of taking cold water take all the hot water you can, using the distilled or rain water, and have it gradually made hotter

as you proceed to drink it. The mouth will endure a much higher temperature after being educated up to it than it will take at first. This water should be drank on arising in the morning, after flushing the colon the night before, as stated in the first Special Treatment called Anti-Death. It is but one of the many steps there described.

As soon as the hot water has been taken into the stomach, and no more is possible, lie upon the flat of the back in bed, raise the knees high with the feet close to the back, and work the stomach with the ends of the fingers. Then press the wrists toward the middle of the stomach six or eight times; repeat the working of the fingers and the action of the wrists; then rub the whole abdomen downwards to aid in the peristaltic movement. This must be done for fifteen minutes, and even a half hour will not be too long, unless the bowels become active, in which case the desired end has been partly attained. But the practice ought to be kept up daily until there is no more gastric catarrh. It is a complete cure and has worked wonders many times in the past year. While it makes use of the old hot water treatment, it employs that to a greater advantage than ever before and follows it up with speedy victory, which was not usually the case before. This part of the treatment has three divisions: Take the flushing of the colon at night; drink the hot water the next morning before rising; lie upon the back and manipulate the stomach and abdomen for a quarter to half an hour. Do this daily until there is no more gastritis.

This should follow the four days' starving. It will be noted that at such time there is some food in the system.

On the fifth day the glands of the mouth should begin the process of digestion. They digest sugars, starches, broths and milk, as well as all juice-foods and fruits.

Gland-digestion is the newest and most advanced step taken to-day in the cure of many diseases. It is not new in the sense that it has been well known for fully twenty years; but no systematic use has been made of it except in the sanitariums for the cure of tuberculosis, and then only in a few of them. In that line of cure it is necessary to use much milk, and many persons dislike milk, while others find that it curdles in the stomach; and the gland-digestion is used to transfer the milk from the mouth directly into the circulation by the glands of the throat without ever entering the stomach.

This wonderful process of nature must more and more come into use in the next few years, as many tests are being made of it. The objection to it is the fact that it acts slowly, and the patient must be taught the art of not swallowing. As time counts for nothing when the sick person seeks health to the exclusion of all other things, the objection need not be considered. The art of not swallowing is acquired from necessity in many instances, as where the man who chews tobacco holds the juice in his mouth for a long time when there is no opportunity for discarding it. He knows better than to let it enter the stomach.

In a long list of severe cases of supposed incurable dyspepsia we have found that the following methods are the best for persons who are in the worst possible condition, and they will also be useful in those cases where the stomach is not completely collapsed. It is true that the patient must take part in the cure. If there is no chance for this, then the starving process, the flushing of the colon, the next morning hot water treatment and the manipulation are all to be done by attendants; but the non-swallowing plan will not avail, although it is a serious disadvantage to omit it.

Saliva in the stomach is injurious, unless it accompanies some food on which it can act; when alone there it acts upon the stomach itself and sets up irritation. The practice of chewing gum or other things that are not swallowed, and of allowing the saliva to go alone to the stomach weakens and irritates the latter; nor is it beneficial to chew gum, etc., even after a meal, as the saliva must affiliate with the food in the mouth. If it goes alone to the stomach where there is food, it will not act upon it there, as the gastric juices are in possession and resent the presence of saliva except when mixed with food in the mouth. These facts should be kept in mind. Swallowing spittle soon brings on anaemic conditions of the blood.

Just the opposite is true when the saliva mingles with food in the mouth. Dry meal, as of finely cracked corn, or cracked wheat, will excite the flow of saliva from the glands, and the mouth will soon be filled with it. Let such meal be chewed and held in the mouth, and all that is thoroughly dissolved will pass back through the glands and appear in the circulation as a part of the blood.

The glands are averse to taking up any food from the mouth, unless such food is adapted to the healthful conditions of the blood; but this law does not apply to the stomach's operations. Much

the same rule holds true of the colon; the nutritive portion of the contents will be taken up into the circulation, and not much else will be so absorbed.

These facts show that the glands and membranes perform valuable services in securing food for the body. While it is not true that much food can be given to the body of a sick person through the colon, owing to the weakened condition of the system, there are many instances on record where sufficient has been received to sustain life through a severe crisis. But when a person is in good health and the body is strong, the colon will digest a much larger proportion of food, and does in fact every day do this very thing. Yet if it allowed the poisons to pass freely into the blood, death would ensue very soon. As it is the practice of allowing the colon to carry its contents too long gives rise to the absorption of some of the poisons.

Likewise it is true that the glands of the throat allow some of the bad things that are taken into the mouth to pass into the blood, but not in a dangerous quantity. The glands act upon sugars, starches, broths, milk, juices, fruits and similar foods; but mostly upon the two first. The sugars are valuable to a person who wishes great vitality, but they should not enter the stomach, nor should they be eaten unless there is other food to accompany them. In other words, they are not best alone. They do their most effective work when there is other food in the stomach, which is passing into circulation; for it is true that the stomach gives some of its food at once to the blood, and does not pass it on to the lower parts of the alimentary canal.

Gland-digestion, while it is called the non-swallowing method, does in fact employ the apparent act of swallowing; but it sends the juices to the throat glands and not to the stomach. Nearly all persons in conversation, and when the mouth is dry as well as at other times, perform this seeming act of swallowing. It may be noticed in the effort to take a pill; the pill will remain in the mouth in spite of a dozen actual acts of swallowing. But the trouble is due to the fact that this kind of swallowing sends nothing down the passage to the stomach, and hence the pill remains in the mouth.

These remarks are necessary in order to teach one of the most important of nature's laws; not one that is new, for it has been in operation for thousands of years.

Gland-digestion will save irritating the stomach to the extent that is otherwise necessary. As an illustration of what is meant we will cite the following case: A man was engaged in a long term of fasting under the advice of a skilled physician; the reason for this treatment being the extreme irritability of the stomach. The fasting did not prove the right course to pursue, as the vitality was too low, and there had been no food taken for ten days. We asked the physician to allow the patient to take corn meal every hour for the waking hours of one day, and cracked wheat for the waking hours of the next day, and so alternate for two weeks, using all the milk that could be sipped in half-teaspoonful quantities. The milk was to be used when there was nothing in the mouth. The chewing of corn meal, coarsely ground, requires about fifteen minutes out of each hour, and care must be taken not to allow any to go into the stomach. One must be patient and slow in this treatment. The mixture of saliva with the starch of the meal, in which some minerals and other food elements are also contained, makes the best blood of any known diet, even surpasing the direct blood of the dying stear, which has been used to a great extent in the past. The meal is uncooked, as well as the cracked wheat. In its uncooked state it is of the highest value, and makes the purest blood.

Objection may be made to the use of the corn meal and the cracked wheat in this way, on the ground that it carries us back to the methods of animal feeding; and that is its real merit. The animal that is fed on wheat and corn is best fed, and makes the most wholesome beef; these articles are the most important in the diet of any kind of life; they are the best products of nature. The horse and the cow grow strong and acquire their finest condition on such food when it is uncooked, and they do not have the slightest trouble in digesting it; yet if they are given the same grains cooked in the form in which they appear on the table of humanity the horse and the cow would at once be candidates for the sick room, the sanitarium, the hospital and the dissecting knife.

But the main fact in favor of this use of corn and wheat is in the most marvellous cures they have effected under the supervision of men of skill and knowledge. In the case referred to the patient was able to follow the directions to the letter. He was half-starved in the real sense of the word, and he caught up this plan

with great eagerness. He seemed surprised, as did his doctor, to find that the chewing of corn meal and not allowing it to enter the stomach, except in slight accidental swallows that did no harm, gave him strength almost at once; for in a week he was what he termed a new being.

So many others have tried it to their advantage that we are certain that it is nature's best plan for the collapsed stomach. We therefore give it in the following description:

DIET FOR THE COLLAPSED STOMACH.

1. Adopt the first part of this treatment as given under the name of the starving method. This should last for four days in order to use up all the deat food that remains in the system; but every detail of the description must be followed as given in the first few pages hereof. Then the body is ready for the gland-digestion plan.

2. In gland-digestion use corn meal coarsely ground, cracked wheat not too coarse, milk, beef extracts, broths and whites of eggs. These are for the first stage of the cure after the starving is over. We use the term starving in the sense that the blood is driving or starving out the impurities that have collected in its circulation and in the surrounding flesh tissue all through the body.

3. The only point in gland-digestion is to use the above-named foods, and to avoid swallowing them, which may be done by taking the milk and fluids in sips of a half-teaspoonful at a time. In this way a person who has patience and plenty of time may take quarts of milk a day without causing curds or fermentation in the stomach. We quote the following from the article by Eugene Wood in "Everybody's Magazine" for 1904, page 800: "Some people would almost rather die than drink milk. * * A grown man wants solid food. I suppose they think their food goes into their blood in solid chunks and not in milk-like fluid. * * As a matter of fact, milk is the surest all-round ration that can be found. * * If you take it by teaspoonfuls it won't curdle in your stomach. *It will be digested before it gets to your stomach.*" He speaks of taking it by teaspoonfuls, but it is better to take half the quantity of a teaspoonful at a time, and there will be less danger of getting any of it by accident into the stomach.

4. Having passed the stage mentioned, it is well to begin the use of cooked food, as we do not advocate the uncooked grain as a regular diet. Our only reason for not insisting upon it is the time required to digest it in the mouth. If you try to hurry you will get the meal and wheat in the stomach, and that organ will not digest uncooked corn, or wheat, or starches of any kind.

5. The next step is to use old bread. This must be baked not less than two hours, and may be made of the best white flour or of Franklin Mills whole wheat flour. After the long bake, allow the bread to remain in towels for two days, then slice as needed, toast and serve with fresh butter. Chew each bit of toast in the mouth until it has all gone; but avoid swallowing it. This requires time, but not one-tenth that is needed in chewing the meal or wheat.

6. We have mentioned the white of an egg. This may be taken at any time, but in doses of half a teaspoonful at a time, but as rapidly as it will disappear from the mouth. We find that the more eggs that are thus taken the better the stomach becomes. The white of the egg may or may not irritate the stomach if taken directly into it; but it helps it if taken in the blood, for the circulation reaches every part of the body and carries on its work of healing. Every part of the tissue that composes the walls of the stomach is built by the blood in its motion through the body, and not by the food that enters the stomach, and it is a principle of nature that the more egg albumin there is in the blood the more healing will that agency become in its good work of repair. In fact, the very essential law of cure is to heal, and to heal there must be repair-material in the blood. There is no other way.

7. This plan of using egg-whites may be carried on for months, until the stomach is perfectly well. When there are days of sickness at the stomach, the patient should fall back upon the first step, which is to use the corn meal and cracked wheat uncooked, as repair-material is rapidly made by these agencies.

Remarkable cures have been effected by these several steps in cases where patients were willing to make the trial in good faith, and with a devotion to the demands of nature that laid aside the questions of time, convenience and impatience. No others can get cured, even by a trip to some fairyland where they bleed the purses and the good sense of the patrons under the guise that drinking water and bathing in it has effected cures through the channels of the miracles that are wrought by the imagination.

Food is medicine. There is no true medicine that is not food. If you must take medicine take it in the form of food that will make pure blood at once. No medicine can make blood. It offers one kind of irritation for another. It is like the plan of burning the foliage off the tree in order to kill the caterpillars on it. No medicine heals. It may remove an irritating cause and then become harmless or less harmful itself as the processes of healing go on in a healthy body; but there must be a vigorous condition of the health in order to reach such happy results. Experience has clearly proved that the road to health is by avoiding medicines.

But something must take their place, and there is nothing better than the natural food of nature taken in a natural condition, and passed into the blood by the most natural of all processes; and that is what we present in this treatment. For this reason we have not met with failure.

A half interested way of using the treatment will be of no avail. There can be no stage that can be called experimental. The diet we give is the most perfect known to science or to nature. The stomach is saved all irritation because it is kept out of the way during the treatment. The exercises or plans of getting food from air and water are in accord with the best hygiene in the world to-day. Failure therefore is utterly impossible when there is sensible attention given to the requirements.

Although this method has been reserved for a collapsed stomach, we have given it in cases as a matter of test where there was a lack of appetite that would not yield to any other treatment; and the result was that the keenest and most wholesome appetite followed.

Let us now pass from gland-digestion to that which takes place in the stomach itself. It must be understood that the stomach is a porous bag, constituting a membrane which is designed to admit fluids from the blood in great quantities and to take them out again. The process of digestion is simple enough. The blood flows in great volume around the locality, and pours nearly twenty pounds of its plasma or fluid into the stomach daily, although not all at a time. The purpose is to do what scientists call "macerating the food;" that is, making it soft and very watery, so that it may be taken up by the blood and pass into the circulation.

Indigestion may be due to any one or more of many causes. Perfect food not only prevents indigestion, but actually cures it. What is perfect food is not determined by the chemistry of what

is eaten, for one article may contain exactly what the system needs, and yet be in a condition to injure the stomach by its very nature. So many things have to be considered that it is almost impossible to learn what course should be pursued, unless the plan of digestion be made clear in its relations to the invalid rather than the well person. The old remark that a healthy man or woman can digest most anything without injury is not true. In the first place, every mouthful of food that is foreign to the stomach does it harm; and in the second place, owing to the peculiar character of that organ, it is not easy to know when it is injuried until the accumulation of abuse has aroused it to rebellion; and then it is probable that some other organ will show the suffering first. Many an attack of heart disease, many an epileptic fit, many a headache, many a nightmare, many a nervous depression, many a liver failure has been directly caused by abuse of the stomach.

Weakness of the stomach is either a collapse of the organ or else a state of inflammation or congestion that renders its action almost useless in the digestion of food. Let us see what this collapse may consist of, how it originated, how the cause may be removed and the malady overcome. Every part of the body responds to the laws of use, non-use and misuse. The stomach, when properly used, gathers strength and vitality, because nature so intends. When not used, in the sense of not giving it enough to do, it gradually collapses and becomes weak. When abused it becomes irritated, inflamed and congested. Use, therefore, is its best means of protection; and a proper use is its best means of cure when diseased. Non-use is a serious thing, and leads to a shrinkage and lessening of its own structure, so that it may be called weak, while otherwise free from defect.

This brings us to a division of stomach troubles under the present, in which there are really but two classes of the malady. The first is weakness, and the second is inflammation or congestion. Both are forms of indigestion. Weakness is best described as a loss of the normal size, action and vigor of the stomach. Inflammation is a soreness, tenderness and condition of irritation that reflects abuse.

Where inflammation is absent, which can be ascertained by slapping the front of the body just below the chest, the quickest and best cure of weak stomach is constant use with wholesome food not concentrated, attended by such treatment as will invite the full

and vigorous action of the whole organ. Let us regard the stomach as a part of the body that has been neglected, underused and dwarfed. Actual examinations of the condition found after death in individuals, some of whom have died under circumstances that did not affect the vigor of the stomach, show that when that organ is weak it is much thinner than when it is strong; just as the bronchial passages in persons who are light breathers are thin and delicate. Use is the chief builder of any part of the body.

In order to determine if the stomach is inflamed, try the following test: Stand, take a deep breath and tap the stomach with the fingers of both hands, first in front, then at the sides, and finally in front with the palms of the hands. Now let all the breath out of the lungs, and while they are empty repeat all the movements with the fingers and palms, increasing their force little by little until they are quite vigorous. If no pain within the stomach is perceptible, then press in at the sides and in front with the wrists, kneading the flesh as deeply as you can. If there is inflammation present a slight pain will be felt, otherwise there will be no pain at all.

Assuming that the stomach is not in a state of collapse, and that there is no inflammation there, then you can go on with the following treatment known as use of the stomach to give it tone and vigor. If either weakness, collapse or soreness is present, then keep to the plan already stated in this treatment until they are all gone.

Under the head of use the first step is the withdrawal of indigestible starches. These are man's worst enemies when undercooked, and his best friends when well cooked. Wheat is the staff of life; yet it contains one of the most indigestible forms of starch, the white flour that is sold for bread and cake. This, when thoroughly softened and cooked, is very valuable; but the darker part of the wheat is still more important; while the two together, as whole wheat, are helps to each other when in the stomach. The outer hull, found in Graham flour, is totally indigestible and very injurious. There are several ways of using the wheat. The first and about the best is as a breakfast food, but soft wheat is practically worthless even in this form. Probably the best is in the malted condition; for then the starch is entirely changed and it is digested by the weakest stomach; and even then it must be cooked in boiling water for fully thirty minutes. Any other breakfast

food, not malted, must be cooked a full hour; and no attention should be paid to the claims of short time on the package. Brief cooking of breakfast foods has hurt many a stomach, besides failing to afford nutrition. Remember this: cook malted food thirty minutes in boiling water, and all other breakfast foods a full hour or more. We gave to twelve patients, all suffering from weak stomachs and indigestion, each twelve kinds of breakfast food on the market; one cooked according to the time in the directions; the second, ten minutes longer; and so on, till the twelfth was cooked over two hours. The food that was cooked the least was very distressing; but a white looking flour food that was cooked a half hour gave great distress and had to be thrown up. It contained a larger proportion of white flour than the others. On the second, third and fourth days we changed the individuals, and found that the same results followed; so that the distress was not due to special weakness of any patient. Strange to say, the food that was cooked two hours was most readily digested, gave no trouble, and yielded the best strength. Acting on this theory we have found that the longer any grain is cooked, the better it is adapted to the human stomach.

Wheatlet; cracked wheat, purchased in bulk; shredded wheat; hominy, soaked over night, cooked an hour the next morning and baked a few minutes to brown; corn meal mush cooked two hours, then baked in the oven to a brown; these are the five best breakfast foods. The cracked wheat, the hominy and the corn meal are the least expensive and the most wholesome. The cracked wheat can be got in bulk, and any grocer who will not get it should be shown this page, and told that he is not honest, but that he is seeking to get double profit by selling the fake breakfast foods on the market in preference to the wholesome kinds. If he will not get you the cracked wheat, tell him that you will make terms with wholesalers in other cities who make a business of selling goods at wholesale on mail orders where several persons combine to buy a lot together. For instance, we know of five families who get all their groceries in a large city by combining, and the goods are delivered freight free in their town, more than two hundred miles away, and at wholesale prices at that. This practice is now growing everywhere.

Try it.

It will save you many dollars.

The greatest of all breakfast food is this cracked wheat, but it has the single objection of containing the hull, though not in the rough state that is found in Graham flour. The latter is often found with not only its own share of hulls or bran, but also with a great proportion of such stuff taken like sweepings from the floors of dirty mills; and it is not in any sense a form of whole wheat. In the case of the cracked wheat, the long cooking takes away the objection to the presence of the hulls. They do no injury even to the tender stomach, as has been tested. The cooking should last for two hours, and be followed by baking to brown and dry it; then it should be served with cream, or with milk.

Sugar should never be used on any breakfast foods.

All five of the breakfast foods we have mentioned should be used as liked, some more than others if preferred, otherwise in turn; and any morning you do not wish such food, omit it altogether. For the cure of weak stomach, or to tone up the system that has indigestion, the breakfast food should end the morning meal.

Avoid all kinds of breakfast foods except the five mentioned in the above list. The others cost more as a rule, and are not beneficial, especially if there is a faulty stomach.

Bread must be depended upon for the chief diet for months, and the bread must be made in accordance with the demands of health, not of the palate or relish. Bake the bread as much longer than usual as it will stand it. Then trim off all the crust in very thin layers, not so much to get rid of the dark surfaces as of the greasy part. The trimmed loaf should be put away in a dry, cool place for a day or two; then sliced and rebaked in an oven until each slice is browned clear through, but no part of it should be burned. This is the only way in which bread can be prepared and be made easily and fully digestible without depriving it of any part of its nutritive value. Next in excellence of method is the long baking which our forefathers indulged in; lasting a day or more in a slow, steady heat. Such bread is pleasanter to the taste than the double bake, and is far more nutritious than any other form of white bread, or wheat bread. It is the staple of life and cannot be replaced. By actual test in every way it has been proved to be better for brain, blood, nerves, flesh and muscles than any other kind of food, except as already stated.

A person who is troubled with weak stomach and indigestion should live largely upon the double bake or the long bake at each

of the three daily meals; and we recommend the whole wheat breakfast food cooked at least one hour, or the malt food cooked at least thirty minutes. Then comes the question of potatoes, a food that is not considered best for this malady, especially when new. It is true that a new potato is harder to digest than one that is a month or more old. The true rule is this: When the potato will mash well it is best for weak stomachs; but mashing is not the best way of preparing it. If you wish to aid digestion, and at the same time yield strength, the long bake is the only known way of cooking it. While the softness may be reached in a few minutes, as in boiling or frying, there is another degree of softness which opens the microscopic cells and renders them far more digestible; then, beyond that, there is the cooking that converts the contents into a condition in which all starchy objections disappear. This comes of three or four hours of baking; the longer the better; and the partial browning of the interior without blackening the skin. When thus cooked, the outer or thin surface, which is about as thin as paper, should be scratched or scraped off, and all the rest of the skin chopped fine with the interior. This is eaten in a salted dressing of milk. Very few stomachs prefer the absence of more of the outer skin. The potato, thus prepared, should be eaten very liberally at the noon meal, until the stomach is rather stretched by the bulk. It must be remembered that, if the stomach does not receive bulk at least once a day, its weakness cannot be overcome; and potatoes are the very best for the purpose. A whole meal made of nothing but long bake potatoes, milk and salt is not only pleasant to a weak stomach, but is refreshing and very strengthening. Thus far we have presented wheat bread, malt food, whole wheat food and potatoes; all specially cooked, and all designed for the malady under this treatment.

One of the leading specialists in this line of practice says: "From observation in many cases, although the disorders of the stomach are various, it is beyond doubt that insufficient secretion is the essential cause in most of them; in so many, I am sure, that it may be suspected in all symptoms of dyspepsia." When he speaks of "insufficient secretion" he refers to the lack of fluids that should pour into the stomach whenever it has food to be digested.

One of the most valuable of the excitants of the gastric juices is the combination of food and saliva. Saliva alone will not excite gastric juice, but on the other hand will stop its work; but

when the saliva has food on which to act the two, on reaching the stomach, invite the gastric juices, and the triple mixture gives the stomach its best condition. This fact has been brought well to light in the past few months by many tests, and they are open to all persons to make.

The principle should be thoroughly understood and adopted. The speed with which nature makes her changes is a study in itself. Saliva in the form of spittle is not an aid to digestion, but rather a hindrance to it. Sometimes acid, but generally alkaline, it swings from the condition of empty saliva to that of a rich juice in combination with food. Its chemical change is instantaneous and surprising, as may be seen by analysis of the saliva that comes from gum-chewing, which is an injury to the blood, and the analysis of saliva after a piece of toasted bread has been well chewed. The latter is one of the most valuable and effective agents for exciting gastric juice in the stomach that is known; in fact, it has no equal in nature or in medicine. In a series of experiments we gave small squares of toast, just a mouthful each, to six persons at different times, when suffering from distressing attacks of indigestion. The direction was to "chew and retain the toast in the mouth as long as possible and not swallow it until it could be held no longer." In every instance the relief was immediate; and one woman who never could find anything to help her said, "I seem like a new person." With a fair degree of attention to other matters, any man or woman who is afflicted with weak stomach or indigestion may be as certain of a cure by this remedy alone as that to-morrow's sun will rise. But we must not stop here. Let us make the cure complete and speedy.

Every mouthful of food that enters the mouth must stay there as long as possible; it must be macerated, masticated and salivated. This applies to meat, bread, vegetables and everything else that enters the system, except mere liquid. No solid, however small, should be swallowed; all must be reduced to a fine pulp by the teeth, tongue and palate, all of which are constructed and intended for this particular purpose. Every possible shape of the teeth has been made by nature to cut, tear and grind the food; besides which, the best digesting fluid, the saliva, has been provided for the mouth. If there were no carelessness, no haste, at this, the beginning of digestion, there would be fewer cases of dyspepsia. The first cause of all, as we have stated, is inactivity of the stomach;

but all physicians who have made a special study of this one disease describe such first cause to lack of secretions in the stomach; while one is of course the result of the other. But we have now to confront us the greatest of all causes, and that is the lack of salivation of food; and, at the expense of repeating our statements, will say that:—

1. All weak stomaches are inactive.
2. All inflamed or sore stomachs are inactive.
3. All dyspepsia is attended by such inactivity.
4. All inactivity of the stomach is attended by lack of secretions.
5. Saliva from the mouth is not an exciting or beneficial agent for the action of digestion when dropped into the stomach as saliva either as ordinary swallowing or in connection with the chewing of gum or other matter not food.
6. Saliva as a food mixture is an entirely different agent from that which is not the product of mastication; for in its union with certain foods, especially starches, it undergoes a complete change; so much so, in fact, that it has been claimed that this secretion was expressly created for starchy food.
7. Saliva in the form of masticated food is the first, best and most effective of all agents for exciting the secretions of the stomach, and for overcoming the maladies of indigestion, weak stomach, gastritis and dyspepsia in all its forms.
8. Any starchy food dropped into the stomach unmasticated is an irritant to that organ, and is overcome is cases of robust health only by habits of the most vigorous kind; and in cases of weak stomach such food unmasticated and unsalivated produces flatulency, acidity, nervousness and anaemia or loss of blood and lack of growth.
9. The rule for invalids is to use the foods already enumerated in this treatment, and to masticate them as thoroughly and as long as possible, retaining them until they cannot be held longer in the mouth. Digestion may occur partly or almost entirely in the mouth, as the glands there are made for that purpose; and there is no reason why food should not be turned into blood at the mouth and pass directly into circulation. If the question of time and convenience is to be raised, then we do not pretend to offer any treatment or hope of relief. We can do nothing whatever for a person who says, "I have not the time to give to so much chewing of

my food." Yes, it is true that most persons never use the teeth or saliva on bread or vegetables, but bolt them all past the teeth. If you have no time to use the saliva as nature intended, if you are too impatient to employ the teeth, why not pull the latter out and get ready for a hopeless era of inflamed stomach and incurable dyspepsia? This alternative is all that remains.

While much more remains to be presented herein in addition to what we have already stated, for there can be no permanent cure for this malady as long as the general habits of life are all wrong, we shall now proceed to give the diets that are believed best in the most modern practice.

Foods Forbidden in Every Case.—All seasoning except salt and butter. The latter must not be used in melted form, but must be spread cold and worked well in the food. Avoid all pepper, vinegar, oil, mustard, spices of every kind, especially nutmeg, cinnamon, allspice and every known condiment. Avoid all bottled sauces, all dressings, all ketchup, all bottled goods, all hot stuff, all pickled goods, bitters, wines, liquors, all extract of malt and everything designed to create a false relish or appetite; especially pepsin, peptonized goods, stomach settlers, headache drinks, drops, pills, powders, soda, syrups, medicines, aids to digestion and the thousand patented ideas of the day. Nature got along very nicely before these things were invented; and then there was no doctor, no drug store, no canned goods, no bottled goods, no package goods, and no sickness. God gave the grains, fruits, vegetables, fire and water and the means of making utensils; and perfect health is locked up in a close partnership with these agencies of the Creator's own design.

The following foods are also forbidden in every case under this treatment: Soups, gravies and sauces of all kinds; except the plain, strong soups we have already suggested. All bread, pastry, cakes, doughnuts, muffins, biscuits, rolls and freshly made eatables of every kind except those already allowed or hereafter given. All sweets, tarts, jam, gelatine, confectionery, candy and sugar, except as already allowed. All raw vegetables such as cucumbers, cold-slaw, pickles, celery, radishes and the like. Sweet potatoes, yams, green corn, eggplant, tomatoes, cabbage, cauliflower, Brussles sprouts, turnips, carrots, parsnips and the like; except the fine-grained kinds when tender and cooked for a long time and then strained to get all fibres out. They are best in the form of soup

we have described. Cured meats of every kind, including those deviled, smoked, dried, salted or preserved, whether fish, pork or other kind of meat. Crabs, shrimps, herring, lobster, salmon and terrapin, whether fresh or prepared. All fried foods of every kind; and all grease. Veal, except of good age, and then in broth; goose, duck, rabbit and all wild fowl. Tea, wine, beer, mineral water, malt extract and all drinks not hereinafter given.

If coffee is to be taken at all it should be omitted at supper and taken at breakfast after the plan stated in High Regime in the book of Inside Membership. At noon it should be used merely to flavor hot milk.

Among the best of recent treatments is that which advises that the stomach be washed out an hour or so before eating. This is done by drinking a pint of cool, but not ice-cold, distilled water. A rest of ten minutes is advisable before each meal. Let the body lie down in a room where there is no light and no conversation. This draws the nervous activity away from the brain. Worry, hard thinking, anxiety, defeat, discouragement, haste, rush, close study, rapid conversation and mental strain of any kind, will depress the nervous system and take its power away from the process of digestion. Constant readers of exciting novels are under such a mental and nervous strain that they are unable to get the plainest of meals digested; they are among the worst of sufferers.

We have stated the best foods and how they are prepared; the best method of eating; the best way of providing for a full secretion of the gastric juices; the best dietary method of bringing the stomach into full activity; and yet it must be borne in mind that there must be a *reason* for the use of any food, a demand for it made by the system. At a consultation of doctors it was agreed that, if every man and woman who is troubled with dyspepsia could employ the body actively, there would be no weak stomachs and no further indigestion. To make the proposition a true one, with no exceptions and no instances of occasional defects, it would also have to be true that the diet of such persons and their personal habits should not be too gross a challenge against the reasonable laws of nature. Laboring men and women suffer much from every kind of organic trouble; but there is always a cause for it in the fact that their food and mode of living would quickly end the career of the sedentary, and that they use far less judgment in caring for themselves than in caring for their dogs, cats and horses.

However, it is universally true that when the diet is reasonable and the habits are not grossly at variance with good sense, the people who are active, especially out of doors, never have indigestion; and the best treatment, as accorded by good doctors, is exactly along these lines. "My dyspeptics are indolent," says a physician. "Mine won't do for themselves," says another. "Mine expect help from medicines, and deem it absurd to look to nature for restoration; the one meaning suffering to death; the other speedy relief." So the story goes. Now comes along a bright specialist and tells his patients to stop thinking of everything and get to laughing. Says he, "I will, with a little fresh air and a simple diet, bring any victim of the worst stomach troubles to a complete recovery by teaching them to laugh heartily; and this is the quickest cure possible." Then experiments have been made to test the value of laughter. It is an action of the diaphragm or roof of the stomach cavity, and it gives the latter very vigorous vibration, causing the blood, the nerves and the whole system to come into the best tone. The effect of hearty laughter on digestion is so marvelous as to be almost classed among the miracles of nature. Yet its process is very simple.

Outdoor life is of the highest value; but it must be a life that lives in and uses the air; not one that is part of the light and little of the atmosphere. There are three prominent methods of respiration: that of the chest, that of the diaphragm and that of the abdominal action. The last has been called by the name of the action employed. In the art of voice training it is not the best, and is useful there only as a means of inviting pliability and flexibility of the muscles involved in the most artistic methods of respiration. But in seeking to give health to all the organic life within the body, no surer, quicker and more permanent means could be employed than that of abdominal breathing.

It is acquired best by lying down after a meal and taking the easiest breath possible, whether long or short, allowing the stomach to rise as you inhale. Then press the hands upon the abdomen and lower it as you breathe out. After a while you should be able to distend or stretch the abdomen on every inhalation, and depress or contract it on every exhalation. When this can be done, you will find that you are reversing the ordinary habits of breathing; for there is no doubt that you contract the chest on the outgoing breath. This you can prove by saying "Far" in a full whisper,

emptying the lungs instantly. Watch any other person do the same before calling attention to abdominal contraction.

The next step is to learn to contract the abdomen on each exhalation and expand it on each inhalation while standing; then while walking; and the final step is to learn to make the action each way very full and complete. This means chiefly to establish as much range or extent of movement of the abdominal wall as you can between the contraction while breathing out and the expansion while breathing in. This is very important. On the first day or two of the trials there should not be much out of the ordinary if the effect is to make you dizzy, as is quite usual. Dizziness means that your lungs are weak and of very limited use, and the early exercise taxes the circulation of the blood and brings a faint pressure to bear upon the brain. Day by day all these signs will disappear as the lungs grow active. Then must come the grand struggle to bring all the organic life of the body into splendid health; and this part of the battle is won when you can take a very long, deep, silent breath and stretch the abdomen, and follow it by a long outgoing exhalation while contracting the abdomen. The difference between the two positions establishes range, and the longer the range the better the health of the stomach. Keep the clothing loose. If the muscles are stiff, it will take from three to seven days to start abdominal breathing.

Now let us apply this excellent treatment to a weak stomach. Having made up your mind to follow all the directions given herein, from the first page to the last, as to food, mastication and everything, you should, after a rest of ten minutes following a meal, go to the open window or out into the air and there practice abdominal breathing in full range for fifteen minutes or more, the longer the better, if you do not catch cold. Keep this up three times a day and note the rapid strengthening of the organs of digestion.

SPECIAL HELPS IN ORDINARY INDIGESTION.

1. When some particular meal or food has refused to leave the stomach, if there is no other complication, the use of a little salt will prove effective. Take a third of a teaspoonful of salt, not heaped, and mix it in two tablespoonfuls of ice water, then swallow it in half-teaspoonful doses as fast as possible, and the food will soon be acted upon by the gastric juices. If relief is not obtained repeat the dose once or twice more.

2. When there is an ordinary case of flatulence, or wind on the stomach, or colic, take a tablespoonful of soda mint in three tablespoonfuls of ice water, sipping it slowly, and relief will be very speedy. A young child may be given half this quantity.

3. When you have eaten cake, pastry, fried stuff, fresh bread, pancakes, or baking powder products and distress follows, take two tablespoonfuls of castor oil in a small glass, drinking the same all at once, and follow with a chocolate cream drop, or a piece of pure chocolate, so as to keep the taste of the oil from the mouth. This cleans out the stomach and substitutes a kind of nutritive oil in place of the hurtful foods. No person should ever hesitate to take castor oil when there is a likelihood of the digestive tract being clogged. Do not take some mild form of the oil, but get the old-fashioned castor oil. It is as useful in cases of dysentery as of the opposite trouble; but no one can secure freedom from constipation and kindred maladies by this alone. In other treatments the steps to be taken are fully set forth. Castor oil is like a broom, it drives out the conditions that cause dysentery and the conditions that cause constipation; but its use is incidental only to other methods to be pursued.

4. When the liver is inactive there is no better aid than lifting the arms high over the head and stretching. Repeat for ten minutes.

One underlying principle must be kept in mind, and it is this: The stomach must be treated as a delicate organ that will not stand abuse or bad company.

By abuse we mean putting into it things that are foreign to it, such as water with food; saliva without food; floods of cold liquid such as ice water, etc., which contract the stomach and cause it to send out its contents before they can be digested; iced tea, or any tea, hot or cold, for the tannin ruins the gastric juice and weakens the walls of the stomach; stimulants of any kind; imitation coffee, such as is made from cereals, etc.; fancy summer drinks; gas drinks, such as soda water, charged water, mineral waters, sweetened drinks, and many other enemies of digestion. All these are hurtful and keep back all progress towards a cure. They will block the efforts of the doctor as well as of nature.

Bad company means the presence of foul matter in, around and below the stomach. In order for the contents of the latter to move out freely and in the best manner for the health, it must be true that

no interference is to be permitted. Sluggish liver and clogged alimentary canal are the worst of bad company. The remedy is in the use of the first two Treatments, Anti-Death and Constipation.

But the work of securing the proper remedy is not to be confined to the body as an interior form of life. All the treatments ever given, all the skill of the best expert physicians, all the medicines of the world that might otherwise prove of value will avail nothing if the habits of life are sedentary. Let this fact be well understood. But do not take the opposite extreme and plunge into too much physical activity, for a cure cannot be had by revolutions. Whatever are your present habits must be maintained as closely as possible, while a quiet and graded change for the better is under way. It is too late to make up for lost time by overdoing.

It used to be an old rule that a person should rest after eating a heavy meal; and the case was cited of the habits of animals who went to sleep after eating. Animals are of two kinds: useful and useless. The useful animals are those who actually work, like the horse, the ox, the cow, the camel, etc., and the helpful dog. If the horse is to do a hard day's work he is fed accordingly, and is not allowed to sleep between the meal and the work; although he is not given his hardest task within the first hour after eating. Sleep after a meal would destroy his usefulness right away.

On the other hand, very hard work after eating would prevent digestion. These laws seem to conflict, but the ordinary mind will grasp the difference. Let us sum them up:

1. Sleep or rest after a meal retards digestion in ordinary cases, but does not prevent it.

2. In cases of emaciation or exhaustion, sleep or rest after a meal will repair waste to some extent, but not as well as gentle activity.

3. Sleep or rest after a meal will make the mind and muscles sluggish.

4. Hard, muscular work after a meal will retard digestion, and very hard work will stop it entirely.

5. The brain can be taught to do its best work directly after eating.

6. Concentrated, worrying thought after a meal will stop digestion, the same as it will during a meal.

7. Gentle activity for one hour after eating is necessary for the best digestion.

8. When a heavy meal has been eaten the liver refuses to work, and toxins arise from the food.

9. The liver begins to work as soon as the body is active. Very heavy meals require special kinds of activity to digest them; and these will be spoken of later.

Herein we offer suggestions that are necessary in order to bring the digestive functions up to their best work.

After the breakfast has been eaten there should be no hurry, no haste, no hard strain upon the body and no excitement whatever. Some persons eat in a hurry and depart from the house in a hurry. Some walk fast to a place of business, or to get a car, this is wrong. Rather than have to hurry, the time of rising should be made earlier. Get up seventy-five to ninety minutes sooner if need be.

A breakfast can be eaten in twenty minutes. We do not see how it can be extended beyond a half-hour, unless you are well and can digest most everything that is allowed in our lists. A dyspeptic must take a limited line of foods, and these will not require much time at the table.

What kind of exercise to take or how to keep active for an hour after eating is a problem in many cases; but the difficulty cannot remove the necessity of the law. Most persons go long distances to places of employment, and they are compelled to ride. We recommend that they walk part of the way, and take the car later on, starting soon enough to allow for the extra time consumed.

To go out driving after a meal is excellent, if you walk or exercise on the feet for a half-hour before you go, which would be the first half hour after the meal. If your place of employment or business is not more than two miles away, you should walk all of the distance after you begin to get stronger; and a part of it at the very first. Rather than get tired after eating it is better to underdo in all things. Over-exertion is hurtful to any delicate stomach.

If a persan has a sound stomach and perfect digestion, the use of the wheel for an hour or two each day is a wholesome exercise. In the case of indigestion, a half-hour of very slow riding varied with a little walking may follow a meal. This would be an hour and a half daily on the bicycle for the invalid, which is sufficient. It is beneficial, but not so much so as a quiet walk.

Plunging into exercise of any kind, when one is not used to it, is always dangerous. A person who is past forty-five should not

change any habit very much—and, if not inured to long walks or hard muscular action, these should be avoided. It is a common advice that is given by physicians to patients, to take exercise. But people in advanced years who are not accustomed to exercise must approach it very gradually. The vital system will not endure the strain, and the valves of the heart are quickly put out of order, never to get in again.

The gentle activity of the body makes quiet demands upon the stomach, and that organ soon responds. The digestive juices flow readily into the food and maceration, absorption and expulsion take place quite normally. The nutrition that goes out is assimilated in the structure of the body, and that is best of all for the health of the stomach. Non-assimilation throws them back upon the digestive tract to annoy and poison the organs, and the stomach is the first to suffer.

Those who work and remain indoors should avoid much sitting after each meal. They can go out of doors for a few minutes, walk or exercise; and they can do much of their work near an open window. We do not request any person to stand on the feet an hour, nor even five minutes at a time, if they are not used to it. Let them stand a minute or two, and then sit or lie down. For an invalid who is not sick enough to go to bed, but who is dressed, it is well to vary the attitudes. A few minutes of standing, followed by a minute or two of sitting, followed by a few minutes of walking about in or out of doors, followed by a minute or two of reclining in the hygienic lying position, will make a round of change that is beneficial, and that will avoid the vicious habits of sitting too long at a time.

All persons whose duties require them to sit should try to vary the attitude every few minutes. Business men can stand and talk with a much clearer head than when sitting. Clerks who write can find many minutes when the writing can be done standing. The old-fashioned high desk would be a blessing. It could be accompanied by a high stool and a low chair, which would allow a variety of attitudes.

A physician told us that a business man, who was a patient of his, was troubled with constipation that would not yield to any medicine; and, as a last resort, he told him to get a high desk in his office, and stand up to it when writing; with the variation of sitting every few minutes in an easy-chair if he became tired.

The constipation was completely cured. The doctor explained it on the ground that the standing attitude gave activity to the intestines, while sitting made them very sluggish and poisonous to the kidneys, the liver and the stomach. We found out afterwards that the man had changed his diet to suit a free action of the bowels, and had practiced this better method of eating for four months without getting relief.

What we have said of the use of the hour after breakfast will apply as well to the hour after the noon meal and the hour after the evening meal. These three hours are to be devoted to gentle activity directly after eating, so that there may be a demand made on the stomach for its contents and their nutrition. The third hour of the day, or that which follows the supper, should be the quietest of all. Slow walking with frequent rests is recommended, or some other method of passing the time, while the food is in the stomach.

It may be objected that all this is a waste of time; but what shall be said of the years that may be spent in the graveyard when no calendars are issued and months are not marked off by the occupants? It is better to waste a little time and remain on earth.

It is a law of nature that sleep or rest after eating produces a sluggish action of the stomach, liver and other functions. The liver especially gets in a dead state when the whole body rests, and awakens with its activity.

It is also a law of nature that the skin gives out poisons when its pores are free and active; that lack of constant cleanliness gums up the pores, and that the poisons of the body are thus thrown back upon the stomach and other organs, thereby leading to gastritis or stomach catarrh.

Now, who is there so obtuse as not to see the necessity of preparing the whole body for the conditions that are required to free the stomach of its catarrhal malady; for dyspepsia and all disorders of this organ are due to a clogging that gives rise to membranous inflammation or catarrh? Every catarrh is the result of the toxins that accumulate in the body.

Having appealed to your good sense, and knowing that you will adopt the measures that we have prescribed for your cure, we will now proceed to revive a practice that was employed in the era of the highest civilization in ancient times. The old Greeks and Romans delved down into the depths of nature and discovered

many a law that held a value far beyond anything in use to-day. The so-called "lost arts" are examples of a skill that once existed, and that has since been buried in the ruins of the centuries.

Philosophers have learned that the quick, rhythmic action of the diaphragm causes the blood to flow with more determined energy to the stomach, heart, lungs, liver and intestines. There is no other organ in the body that is endowed with this marvelous power.

During the process of normal breathing the descending, expanding action of the diaphragm is important. In coughing the ascending, contracting action is the only characteristic; and it is slower than in weeping, sobbing or crying. All three of these lachrymose events are regulated by the speed of the diaphragm, which is much faster than in coughing; while coughing is faster than breathing. Yet one organ does the work. It is this wonderful diaphragm which is the floor of the lungs and the roof of the abdomen.

Let its speed increase beyond that of crying and the result is laughter. Thus, when the diaphragm moves up and down at a certain speed, the sensation of sobbing or weeping ensues. Increase the speed a little and crying follows. Now increase it a little more and the result is laughing. When a person hides the face while crying or laughing, it is impossible for another to tell what is going on, whether it is laughter or crying; yet the speed of the diaphragm separates one from another by a natural law.

Coughing is much slower. Hiccoughs are even slower than coughing, and the person afflicted with them gives the convulsive action on every fourth breath at first; and this in normal breathing is known as the "rhythmic fourth," for it is true that three ordinary respirations are followed by a fourth that is deeper and heavier. The cure of hiccoughs is to inhale and try not to exhale. This malady is attended by the raised position of the diaphragm, which refuses to descend. As soon as a deep breath is taken it has to go down, and the convulsive movements gradually subside.

Sighing is the long holding of the breath during a thought that claims the attention, and then the collapse or letting out of the air all at once.

Worrying and anxiety about some event that gives rise to what is commonly known as stage fright holds the diaphragm quite low, and keeps its movements so close to the stomach and abdominal contents that they are affected by it. This is not the kind of worry

that is painful or sorrowful; but the kind that is attended by timidity.

This pressure of the diaphragm downward upon the stomach and abdomen almost always leads to looseness of the bowels and sometimes to diarrhoea. It is explained by natural principles.

The act of coughing is helpful to the digestion, circulation and respiration of a patient,—and is so provided by nature to keep up these functions when the weakness of the invalid would otherwise be too great, and, while coughing is evidence of abnormal health, its action maintains life through crises that would otherwise be attended by a sudden collapse. Despite all efforts to stop coughing nature keeps it going until the cause is removed.

Weeping is also beneficial. Many persons feel grief so keenly that they cannot cry; during which time the functions of life are almost suspended. It is a matter of common knowledge that the act of weeping starts these functions again, and the stomach takes up its work once more. Some explain the phenomenon by the theory that the flow of tears is a relief; but the tears do not produce the result. If they are all that come, the relief is very slight. It is the heaving of the diaphragm against the heart and lungs as it rises, and against the stomach and liver as it falls, with all the attendant vibration of the viscera, that gives renewed health. The mind clears, the lungs fill, the heart leaps, the vital organs of the lower range are at work and things take on brighter hues.

This wonderful diaphragm exceeds in importance all the other organs of the body. All are necessary, but this is the central power. It responds, like an aspen leaf in a summer zephyr, to every slight mood of the mind or heart, and it keeps pace with the stronger passions. It is an organ that has never been fully understood; yet enough was known of its relation to health even two thousand years ago to employ it as a means of cure. When its close association with the health of the body is fully understood, it will again be employed as a valuable assistant in establishing good health.

Why?

Because the diaphragm is capable of a large variety of action that serves to excite the flow of gastric juice into the stomach, and the increased circulation of the blood around the stomach and intestines. Indigestion begins in the sluggishness of these organs.

The old Greeks and Romans made use of this same principle in a different way. They recognized the service of the diaphragm as

one of the most effective agents of digestion, because it increased the flow of gastric juice in the stomach, and impelled the blood in stronger currents around the intestines and stomach, all of which must of necessity help to carry on the process of digestion. To them laughter was a boon when people could laugh; but they found another way of using the diaphragm that did not depend on the condition of the feelings at the time. They had many ways of using this organ in a hygienic service, and they began by employing the voice with it, for this compels it to work under a scientific plan. What we have embodied here is founded upon those old methods, and upon uses which have been uniformly successful in the last twenty years.

Every person can easily prove these facts.

We do not speak without authority, for we have been engaged in tests of this kind in our university work at Washington, D. C., for more than half a generation. During that time we have had many people come to us to learn the arts of expression as a means of health; and we know of nothing that can be so useful and so practical as such training. Many consumptives have taken up the study of expression in all its branches for the saving of their lives; and failure is rare indeed.

The study of vocal range is the beginning of all good methods of training.

When range is mastered you will find that you have acquired a full octave below your former lowest note, unless you have previously developed it; and in this octave of the lower half of the voice you will get the hygienic uses of the diaphragm. Properly speaking, as under the German method, the voice has three realms; the highest is called for convenience the head register; the middle is called the throat register and the lowest is the chest register.

A hygienic law comes into play at this place, and it is this: One register only is hygienic, and that is the chest or lowest register. The reasons are many, and we cannot stop to give them here; but it is sufficient to say that the chest register is the only part of the range that involves strong or impulsive vibrations of the diaphragm. The fewer vocal waves there are the stronger will be the movement of the organ of breathing. Low register vibrations are slow and few as compared with those of the higher notes. Voice and health are companions. Silence and sickness are their opposites.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 7

Weak Lungs AND Consupmtion

We take no patients and no individual cases. We have no medical practice, and do not teach or prescribe medicine.

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THE PROTECTION OF THE LUNGS.

There has probably been no age in the history of the world from the period of primitive or pre-historic man down to the present era in which consumption has not been the chief enemy of the body.

Fifty years ago, when it was thought that science had made great strides in the battle for safety, the death rate was exceedingly large. To-day the death rate is much less than it was then, but yet it remains true that one person in every ten dies of this malady, taking all deaths from birth to old age; and, between the ages of twenty and thirty, three persons in every ten who die fall victims of this great, white plague.

These facts are alarming.

It is claimed that consumption is curable for the reason that it is the result of the spitting habit. If the latter habit could be stopped, then it might be said that the disease is preventable. But this fact does not make it curable. Pins save lives if they are not swallowed. If every person who spits in places where others have to go would omit this fault, then they, too, would save lives; or if the people who go where others spit would not go there, then they would save their lives. This kind of argument, while founded upon solid premises and conclusions, does not meet present conditions, and will not avail those who are fighting to get rid of the results of this universal carelessness.

The only value to the patient in knowing how the disease was caught is in guiding him into the exercise of greater caution as to further risks, and to make him careful not to involve others in the dangers that his own spitting may bring to them.

If we could look into the long past and sum up the origin of consumption, we would in all probability find it due to decree of nature that each kind of toxin in the body must have its kind of bacteria to devour the poison. We would find that, as long as there is the toxin on which the germs of consumption feed, there would be the germs to feed upon it, whether they were spit out by some preceding victim or not. This kind of toxin will not support the hungry germs of smallpox, or diphtheria, or typhoid, or any other bacteria, except those that were created to eat up and get rid of the special toxin suited to the disease of consumption.

Each toxin is food for its kind of bacteria. The very first case of tuberculosis was not caught from exposure to the spittle of some prior victim, for there was none prior to the first.

Yet while all this is true, it is likewise the fact that there must be an excess of the bacteria in order to overwhelm the body, or the lungs where the disease is generally seated. Without exposure to the spittings of others, the lungs of almost every man, woman and child carry the germs, but in a minority as to numbers and influence. It is certain that you, who read these pages, have countless millions of germs of consumption in your lungs at this moment. Post mortems show this presence in nearly all instances. Lungs have carried the first stages of the disease, then have risen in vitality to a degree sufficient to overthrow them, and the parts have healed up. You may have had a dozen attacks of tuberculosis and have been able to silently ward off the power of the germs until your body was in a state of health that gave the enemies no hold on its tissue. This is the story that is being enacted in nearly every body to-day, and that has been the history of the past in almost all lives.

These facts are of the highest importance in enabling you to grasp the meaning of the proper methods of cure.

The recognized authorities on the subject of this disease tell the world that if the habit of spitting were to be stopped there would be no case of consumption. While this is mere theory and is not in accord with the known laws of nature, it is good advice to the public, and should have its weight. It is true that the spittle of the consumptive contains the germs by millions. It is true that the dresses of women drag some of these germs home into the rooms where the hot air will give them a chance to float and be inhaled into the lungs, and there add to the numbers already in the body of the victim. But it is not true that the germs cannot be originated in the body by the toxins of the blood. It is not true that the victim-elect of this malady is free from all germs prior to the time when this infection from spittle is conveyed to him. On the other hand he has already been attacked and invaded by the white plague, and the additional germs only serve as reinforcements of the enemy.

It is only a question as to which side has the greater power. If the germs of tuberculosis are able to fight themselves into a rapid increase of numbers, then the lungs will fall little by little

until they are no longer able to do their work of purifying the blood, and death is the result. If, on the other hand, the germs are held at bay by the vitality of the blood, then the fags or white corpuscles will devour them in numbers, and the breath will kill others, while the circulating blood will drive them out of the lungs, until the wound made by their invasion is healed and the war is ended for the present. In the meantime it is wise not to incur further exposure to the contagion.

Experiments show that there are two great enemies of consumption, and they are air and sunshine. You will at once say that air and sunshine cannot be introduced into the lungs, and there meet and overcome the germs that are doing their work. Perhaps you are wrong.

Humanity is not alone the sufferer from this evil. Among cattle it has been found that the same laws are at work, both for the incurring of the disease and its cure, as among human beings. The yards of barns where infected cattle are kept are found to contain the germs. Measures are taken to kill the bacteria by the use of antiseptics, and they are serviceable; but wherever the sun and air are allowed to play on the contents of the yard the germs die very quickly.

The spittle gathered up and examined from that found on the sidewalks where men and women have passed shows the presence of the germs of consumption. In some cities it is regularly taken care of and disinfected. But wherever the sun and moving air combine in their influence over these germs not one escapes. Colonies of tuberculosis germs, kept in the dark and subjected to the strongest currents of pure air, weaken in numbers, but manage to survive; and those that are subjected to the sunshine, but kept indoors free from the action of the air in motion die in numbers, but are not altogether destroyed; but there is not the slightest possibility for the survival of even one germ when these two influences are combined.

This principle was put into effect by farmers not long ago. The location of the barns where cows were kept favored the shade rather than the sun and the closeness of protecting walls rather than moving winds. In such locations tuberculosis was prevalent. Disinfectants had their value and did good work, but the disease still lingered. The barns were rearranged so that the cows were given more outdoor life and their yards were open to the moving

winds, while the sun was allowed to enter freely at all times when shining at all. The result was the complete destruction of the germs, and the recovery of every cow. Air at night, and air and sunshine by day, were the only factors except the greater attention to habits of cleanliness on every hand.

Long ago the sensible part of the medical profession gave up the use of medicines for the treatment of consumption. On the face of the globe to-day there is not one man who has any substantial knowledge of the nature of this disease who advocates the taking of any drugs or medicines for the cure of consumption. Remember this fact when you read the glowing promises of the advertising charlatan who promises you relief from the inroads of the malady. There are hundreds of thousands of great minds and great hearts among the educated medical profession, and not one of them prescribes internal or external treatments that require the taking of medicines or other stuff, or the use of appliances or gases, or other things, except such as are set forth in this treatise.

We stated twenty-five years ago that the time would come when the whole world would wake up to the knowledge that the remedy was to be found in the use of nature's direct laws, and nowhere else; and this prediction has been more than amply verified, for there are organized sanitoriums all over christendom that are now putting into practice the very laws that we then maintained as necessary to the cure of the disease. What we said then has come to pass in this one line of treatment; and what we have all along declared in other methods of cure as the only proper plan to be pursued will be realized as time goes on. Ralstonism pleads for nature as against artifice; for the employment of natural laws as against the use of medicines, where the latter can be avoided.

If you wish to be cured of consumption, and it is safe to say that you have it if your lungs are weak, for it is always present when the lungs are of low vitality, you should resolve never to take drugs or medicines or anything that can be termed a "cure" if it has to be applied internally or externally. You should also resolve never to make use of gases, or breathing-vapors, or electric apparatus, or anything that is advertised as a remedy for weak lungs or consumption. Do not be led into such error. Having made up your mind to be sensible, the next thing to do is to get at the true laws of life as they relate to this malady.

The oxygen in the air is one of the natural enemies of the germs of consumption. But it alone is powerless. It should be taken, not in separate form, but as air in the proportion assigned by the Creator. Between still air and moving air there is an enormous difference. The latter is air alive, and the former is air dead. Air dies very soon after it comes to a still condition. The winds blow pure air, and change the most unwholesome atmosphere into healing balm in a few minutes, just as the foulest water is made clean and pure by its own motion continued for a while. All the air from the sewers of a town, collected in a place of reception a few rods away, showed contamination; but when let go to flow on for miles they showed a constant gain in the return to purity, and by their own action alone, without intermingling with other water and without being filtered. A thirsty army came upon a pool of bad-smelling, stagnant water, which they could not drink, even to alleviate their suffering. They carried the water to a height of fifty feet and allowed it to fall through the air and sunshine for hours, and at length it became fit to drink.

Air, by its activity, purifies itself and takes on a life and vitality that it does not hold when in a quiet state. The many sanitariums that are helping consumptives to get well are doing a noble work; but they have one thing yet to learn, and then their cures will be sooner obtained and better in their effects. They teach and preach life in the open air; this is right; but they do not lay sufficient stress upon moving air or active air. Let them take this one step further and their systems will be perfect as far as the use of air is concerned.

It is perhaps to be said that moving air is not always obtainable. No, it cannot be had on still days; but there are few really still days in the year. The patients are sheltered, and that is right. They are chilly and feel exposure, but on sunny, warm days, when the wind is from the south, or southwest, why shelter them, either in winter or summer? The windiest days in winter, or in any other time of the year, furnish moving air if the breeze is from the cold corners, as from the east, the north, or the west, and all that is necessary is to see that the body does not get chilled by direct exposure. But greater closeness to the air is needed. A person can sit near to a blowing current and not be in it. For example, we saw patients at a sanitarium who were out of doors, but were hidden in a close corner where neither sun nor air got much

chance at them, and their progress was unsatisfactory. We suggested that they sit out in the open parts of the piazza, not in the blowing wind, but as near to it as they could get, so that they should breathe the moving air. This they did, and soon learned to enjoy the active atmosphere. Later on we saw them sitting in the strong currents, and they grew better very fast.

The demand to-day is more outdoor air.

The need to-day is more outdoor air that is actively in motion.

Let this distinction be kept in mind at all times, for much will depend on it. We state the laws of nature with the assurance that they will be obeyed, for all the methods now in use throughout the civilized world for the cure of consumption are those that we taught years ago, and long before they were adopted by physicians and sanitariums. We have studied the subject more thoroughly than any other authority on consumption, and have made more tests in experiments than any other agency for the cure of this malady. Our success has been the reward of efforts in the right direction.

Another point should be cleared up at this stage of the treatise. Air alone is not sufficient to cure consumption; other things are required, and sunshine is one of them. The claim was thoroughly set forth in our books many years ago, and these books are on record in the libraries of the world, showing by their dates that they preceded the present universal practice of treating the patient with outdoor air and sunshine.

But there are two kinds of sunshine. One is vitalizing and the other is debilitating. The sanitariums teach only sunshine in this part of their work; that is, they do not distinguish between the kinds of sunlight they prescribe. In fact they do not think there are two kinds.

Our attention was years ago called to the matter by the fact that some persons grew weaker in the sun, while others grew stronger. It was invariably found that the former patients had spent too much time in the kind of sunshine that debilitates, while the latter had been accustomed to the kind that strengthens. In the hot months the same sun that gives life in winter will bring stroke and death in summer. Plants, grass, trees and life generally droop beneath the weakening rays of a vertical sun. The greenhouse is shaded in summer against the high heat and light, but invites the low, slanting rays of the early morning. All

the year round the first four hours of the day's sun afford life and benefit. In the cool months all the hours of the day from morning till night are attended by slanting rays. In winter the mid-day sun is as low as the six o'clock sun of a June morning. It is these slanting rays that are beneficial. The overhead rays are deadly and weakening. The time that the sun gives out its best influences is in the first four hours from the eastern horizon. Let this law be put into use, and the results will follow that must be gratifying.

In April, May, June, July, August and September it is well for the patients to be in the open, moving air, but not in the direct rays of the sun. Try this difference in the use of the law of sunlight and note the results. In these months let all the slanting rays of the sun shine directly into the faces of the patient. Let them face the light, especially in the first hours of the morning. Let the sun come to them and around them. In the other six months it is better for the sun to be given them all the day long, as there are no vertical rays then.

In order to secure the best vitality, we have used a triple mirror which can be easily rigged and put into service at a very slight expense. It is made of three long mirrors about six feet high and two feet wide, making six feet in width and the same in height. Being in three parts, they can be arranged to form almost a semicircle at the back of the patient. They are placed so as to face the sun, and the patient sits at their focus in front of them. The result is that the sun shines directly into the patient's face from the front, and is reflected from the back and sides. A true focus is not needed, nor is it possible, but it is approached in a general sense. The only purpose is to get more sunlight on the body, on the back, the right, the left and in front; and this method secures that desired end.

The effect is marvelous. The triple mirror has not been introduced as yet into any sanitarium of all the thousands now in operation; but you may mark our prediction that it will be universally employed, except where there is not room enough to allow its use. It does require a few more feet of floor room, and this is not available at a crowded sanitarium. If you can make for yourself an outdoor platform, and live upon it in the open, moving air, and in the sunshine during the hours stated, aided by the triple-mirror, you will have gone a long way towards recovery.

These directions are of the utmost importance.

They do not exclude any part of the prevailing treatment now in vogue all over the world; but they vary the details in particulars that are of immense importance if cures are sought.

The kind of air and its activity must be secured.

The kind of sunlight is important. The time of day in the various months is important. That sunshine is one of the greatest curative agents is conceded by all authorities. The more sunshine of the healing kind that can be got the more valuable will it be. The triple mirror affords the most complete of all the plans to flood the body with the rays of the sun, for the right, left and back reflections are known to have great influence. All light is sunlight, even if it is supposedly artificial. For this reason the use of strings of electric lights at night, and on stormy days when outdoor life is not attainable, has given proof of additional value.

Electricity applied to the body has not proved of importance, for the currents have not reached the lungs. On the other hand the air that is inhaled bears with it the influences that play upon its bulk. It is changed and vitalized by light. The lungs absorb what the air carries into them. The whole body is full of pores, and these get some value from the atmosphere in which the body is bathed. When that medium is charged with a flood of light, the body is bathed in it, and is given the advantage of its influences. This explains why the person who lives for hours daily in sun-lit air gets vitality from it. There are some proofs that rooms that are made intensely bright with electricity, which takes out no oxygen as do other forms of artificial light, are helpful to consumptives when they cannot get the outdoor sunshine. But the latter is a thousand times better, and the triple mirror exceeds in value the electric rooms in the proportion of more than a hundred to one. Therefore the triple mirrors should be universally used. They reflect the direct rays of the sun, and concentrate them on the patient.

All these points are new to the systems now in vogue, and will do much toward hastening the glorious day when consumption will be completely vanquished nevermore to take our loved ones from us ere their natural time.

The consumptive must make a special study and practice of living in the fresh air night and day. It will require the hardening of the sick body to the custom; but it can be done, as it has

been done many thousands of times, and recovery has resulted. The bed-room must be a room of fresh air. Not by sudden acquisition of new habits, but by a slow process of hardening that will not prove dangerous, can this end be achieved. The open window on all nights in the year, on pleasant and on stormy nights, in rain, snow and sleet, the windows must be open, not one, but as many as possible. This does not mean that the snow, the rain or the sleet shall be admitted. They are bound to be dangerous, and should be kept out at all hazards. But the air in which they fall is to be admitted, and this can be done by devices placed at the windows that will keep out the dangers. In many cases the fire is kept hot all night while the wind is allowed to blow over the bed, and the patient has gained by it. These things seem like taking the matter of fresh air to extremes, but we are not going farther than is the custom in the successful sanitariums of the world.

Warm rooms and dry air favor the consumptive when the weather is very damp. Dampness is to be avoided as much as possible. But warmth is not sought in the temperature of the air itself. The body must be kept warm by ingenious devices to clothe it; and then the lower the temperature in winter the better it will be for the patient. Thirty degrees below zero in the mountains may bring cures just as quickly as seventy degrees above zero will effect them. The winter garments for the outer clothing of the body include "pontiacs," woolen caps that come over the ears, foot-ball guards for the nose, fur mittens and moccasins for the legs and feet. The principle is to keep the body as warm as possible while the cold outdoor air is inhaled and lived in, and much of the sunshine is had as can be found each day. The nights should be spent in sun-warmed places; that is, in such places as have received the heat and light of the sun the preceding day.

Cold air contains more oxygen than warm air. This is because the cold air is condensed and more is inhaled in the same period of time. Add together this increase in the many repetitions of the act of repiration that occur each twenty-four hours, and you will see at once the great gain that the patient receives from the cold atmosphere. This is no theory, but is a well attested and highly valued fact. The oxygen must be in a state of natural life, therefore it must be taken from the air as nature mixes it. You can take the four elements that produce protoplasm, but you cannot

give life to that production. Nature alone is able to accomplish the vitalizing part. Neither can the doctor make lifelike oxygen. Moving air and sunshine combine to produce the essential principle that gives to air its great value as a means of cure.

Before taking up the question of diet, which plays one of the most important parts in the saving of life, we will discuss the less prominent question of

EXERCISE.

It is true that activity is valuable in effecting a cure in nearly all cases of chronic illness. But heavy exercise and strong physical exertion are directly opposed to the best interests of the consumptive patient.

The lung tissue will not heal if there is much tax on the muscular powers. Straining, exertion, exercise of a vigorous character, and hard work, are all injurious to the consumptive. Rest is what is needed, yet it should not be absolute rest, as we shall see.

Hard working men and women are generally candidates for this disease if the conditions favor it. The harder the work is the more the lungs are weakened. This does not mean that continuous work or light drudgery will tend toward consumption, but it refers only to the great tax on the muscular tissue which comes from straining work, as is the case when great weights are lifted, or severe endurance is required, or loads carried, or there is pulling, pushing, digging, burdening, or other demand on the powers of the body. Rapid walking is hurtful to the lungs if they are weak, and helpful to them if they are in perfect condition.

Severe tasks of walking are hurtful to the consumptive. All walking should be gentle, and with many little rests in between them. Running is bad for the well and for the sick. Runners do not live long. Most of those who have made the records of the world have died of consumption, and at an age that was hardly out of their young manhood. Base ball players pay the same penalty in a large number of cases. They go to premature graves in the ratio of ten times as many as those who fall early victims to disease out of the ranks of the non-athletic class. A young man who is not an active ball player stands ten times as many chances of reaching the age of sixty as he would if he were such a player. We have personally kept track of sixty-five pitchers who have

passed out of the world, and fifty-six of them died of consumption before they were forty years old; yet not one was accounted sickly in the days of the success on the ball field.

The gymnasium is the great school of preparation for the grave of the consumptive. Of this there is no doubt. It is not our claim, but positive statement of every expert in the treatment of this disease.

If excessive physical activity will lead to consumption, it certainly will also prevent getting cured of it. The human body was made for all kinds of uses, but in no case does nature seek excesses. The practice of building up cordy knobs and bunches on the body toward which to invite admiring friends to gaze, is a freaky ambition akin to the desire to swallow pins or eat glass, or do the contortion act. It does the possessor no earthly good, and does the lungs lasting harm.

In days of health it is wise to be active, to do all kinds of work with the mind and muscles; and the same spirit of activity must prevail in days of chronic illness of many kinds; but the consumptive wants none of it. Rest in the midst of life is his need. Not too much sleep. Not too much sitting. But rest at all times. If he walks, let him go short distances and rest. If he works with his hands, let him do nothing that will call into use the upper arms in such way as to tax the lungs. Their tissue must be left alone. The feet and legs may be used gently, as in the running of a sewing machine, but care must be taken to do no more than the vitality can stand, and not to allow the upper half of the body to participate in the motion. Even much work may be injurious.

The swaying motion of a rocking-chair that has a smooth floor to rock upon is an excellent aid to the circulation of the blood. Carriages that permit the easy rolling of the wheels without jar on the body are also helpful. But jerks and jumpy motions are to be avoided at all times.

It is not a well settled fact that the lungs should rest from the act of breathing as an exercise. Certain experts advocate the quietude of the lungs, allowing them to take in what air they will find by the instinctive act of respiration. But lives have been lost by such advice. We do not deny that it is better under limited conditions to check the action of one lung that is far gone with the disease; but to make the rule a general one is most dangerous. We have fought the battle of the consumptives with as much suc-

cess as any organization or expert on earth; we have never interposed our mere beliefs for the sake of defending them against counter theories; but we have sought the truth for the benefit of the sufferers, and we are positive that under the strictest provisions of care and skilled judgment the patient actually needs help at the lungs, and from an increased amount of gentle respiration.

Straining or severe effort must be avoided. This is agreed to. But the lungs of the discouraged sufferer are almost dead in their action. The act of breathing suits itself to the spirits and feelings of the individual. Cheer and good prospects are sure to double and triple the respirations. Benefits come from them. Likewise the patient gets benefits from the same amount of respiration taken by act of the will, instead of through the impulse of better feelings. The latter are better as long as they last; but they soon react, while the habit of deep respiration will stand by one as long as it is used.

There are certain exercises for the lungs that bring benefits of great value, and that have saved men and women who were apparently beyond all hope. They are referred to in the later pages of this treatment, and the plan of using them is fully explained.

We will, at this stage of the matter, introduce the various questions of diet under the head of

WHAT TO EAT.

Thus far we have shown the necessity of fresh air, day and night, and the use of the sunlight, as well as the danger of too much physical activity. The food that is required by the consumptive is something that has as much importance in the cure as any other one line of treatment. It was by food that the malady became seated; for wrong diet must always precede the toxins; the latter must always precede the germs, and then the exposure to the contagion is the last step only.

The food question has two bearings. First, we must omit the diet that may cause the toxins, for there is no advantage in fighting for a cure and getting the same disease again as soon as the lungs are well. Restored health is no better than first health. If first health will contract the disease, restored health will do as much.

Habits of life have something to do with the beginning of the malady, and likewise something to do with its ending. Bad habits will turn good food into toxins, as good habits will help to avert the

danger that arises from eating improper foods. We have just been in a community where the air is bracing and the life most conducive to perfect health, but the manner of cooking is so outrageous that the natives are victims to the white plague. They eat fish fried hard, potatoes fried thin, bread and biscuits made with baking powder cake of the same composition and pastry galore. From severe attacks of dyspepsia they proceed to low vitality of the lungs, then the toxins attack the germs that come their way, and the locality has won the reputation of being the cause of consumption. On the other hand the fact is that the place is one of the most healthful in the world. But doctors say the sea air is too bracing, and these dwellers along the coast of Maine are getting away as fast as they can. Several families of Ralstonites there took up the matter, and followed the plan of living according to the laws of commonsense, and they are fast proving that the diet has more to do with the prevalance of the disease than anything else. These facts are confined to no place, but can be found staring the victims in the face all over the globe. Locality and climate have the least to do with the spread of the disease. Show us a town or city or village that has the reputation of being bad for consumptives, then put people there upon the rack of inquiry, and you will see the real cause. In the same place let the proper diet and habits of life be adopted, and you will find that consumption is leaving it post haste.

This would not be true in cases where the disease is deeply seated in its victims. They need another line of diet, and it is a very hard trial for them. There is no malady that requires so much distressing eating as consumption. But it must be adopted, and there is no escape.

Assuming, then, that the patient is already far advanced in the disease, the articles of food must be confined to a very few, and they must be those that will most quickly rebuild half lost tissue, heal that which is gone beyond recall, and furnish energy to enable the blood to fight down the bacteria that are swarming in the lungs. The following plan is in accordance with the most approved of the advanced diets in sanitariums and homes devoted to the cure of this malady. It costs money to procure the foods, but the race against life and health is to be checked at any expense.

In the far advanced stages of consumption the diet should be as follows:

1. In the morning, after rising, if there is no nausea, or before rising in case of nausea, the patient is to take a pint of very hot water to rinse the stomach out and get rid of the mucus that has accumulated during the night. The water should not scald in the first few swallows, but can be made gradually hotter as they are taken, which will enable a much higher temperature to be taken than would otherwise be possible. This is necessary as a preliminary to the introduction of food in the stomach.

2. A half pint of pure milk, so fresh that no cream has yet risen on it, should be sipped in doses of half teaspoonfuls, never allowing it to be drank. Ten minutes ought to be devoted to the taking of this milk. It is well to wait a few minutes after the hot water before taking the milk. Remember that the latter should be taken while the patient is in bed if there is nausea, but the hot water should not be omitted.

3. The whites of two raw eggs should be salted to suit the taste, and given in half teaspoonful doses, the same as the milk. These must follow the milk without delay and without haste.

4. The yolks of those two eggs and one whole egg, all raw, should now be heated by the shirring process, then salted, buttered and eaten by absorption in dry toast. The shirring is to merely heat the eggs, but not to coagulate them. The toast must be made of whole wheat bread of the Franklin mills flour, which is particularly adapted to building up waste tissue by reason of its wholesomeness. The bread should be baked for two or three hours, then kept in a cool place for two days, and cut in slices as needed. These slices are to be heated and moistened by hot milk, then buttered and cut into little squares about a half inch in size, and thrown into the cup containing the shirred eggs. It will be seen that there is butter on the toast and butter in the eggs. The purpose is to get as much fat in the system as is possible, yet in disguise.

5. Following the eating of the bread and eggs, the patient must now take another half pint of milk, as fresh as it can be had in the half teaspoonful sips as before. If the cream has formed a layer on top of the milk, take it off and save it, but do not give it with the milk. This part of the meal will require ten minutes, or one-half hour for the whole breakfast.

It will be seen that a pint of milk has been taken, and three eggs. They will prove much more palatable and beneficial than when

given in the usual way. Thus far the body has had bread, eggs and milk; and, as the bread should not be limited in quantity, the chances are that the first meal is equal to the needs of a laborer for the whole day. The butter furnishes fuel and vitality as used.

6. In ninety minutes after the foregoing meal is ended, the second breakfast begins. It must be remembered that a consumptive requires constant feeding; a sort of continuance of one meal all day long. It is not possible to eat too much, but the food may be unfit for the body and so lead to failure.

7. The second breakfast should consist of plenty of meat with its fat, also bread, butter, cracked wheat and malted milk. The latter is taken by putting the dry powder in the cup, filling the same half full, and then pouring on boiling water. Drink it in sips, but not as slowly as the plain milk. As many cups as are relished may be taken at one meal.

8. The meat should be beef in all instances. The less it is cooked the better it will be, provided it is sweet and fresh.

9. Beef juice, extract, scraped beef, broths made of beef, lamb, mutton or chicken are all beneficial. It is well to absorb them in the toast squares made as stated in paragraph numbered 4.

10. The first dinner is the repetition of the first breakfast, and should be given at twelve o'clock at noon. It is in every respect like the diet presented in paragraphs numbered 2, 3, 4 and 5.

11. In ninety minutes after the first dinner is over, the second dinner is to be given, and it is as follows: Roast beef, after the soup course is over; bread, butter, young vegetables, especially peas, beans, asparagus, lettuce, beets, string beans, celery, tomatoes in small quantity and potatoes neither new nor very old. Watch should be kept over the effect of the vegetables on the stomach, as they are not very nutritious and are given merely to furnish variety.

Anything taken in the second breakfast may, if desired, be likewise included in the second dinner.

12. At six o'clock the first supper is to be eaten. It should be merely a repetition of the first breakfast in every detail.

13. Ninety minutes after the first supper is finished the second supper may be taken. It should consist of strong broths; some roast meat, if the stomach is not out of order and the body is not feverish; rice in many varieties of form from day to day, using a change as often as can be done, and any of the articles or drinks

that are allowed for the evening meal in High Regime as set forth in the book of Inside Membership, on which the Treatments are all founded.

14. The quantity of milk to be taken each meal may be increased, but not decreased. Too much cannot be taken if it is drank in the way stated, that is by half teaspoonful sips.

15. Baked apples and cream may be eaten in such quantities as the patient may desire at every or any meal, but only as a last course. Fresh peaches, if very mellow and palatable, may be eaten between any of the meals in any quantity, but not within one hour of the next meal. Bananas may be eaten if they are dead ripe, and they may be taken almost in any quantity desired, provided they follow the last course of any meal, but never between meals, and certainly never as the first course of a meal. They must be very ripe, and the skin must show discoloration as evidence of being fully ripe and mellow. If just a little less than dead ripe, although they may taste ripe, they will do great harm to the patient. But in the proper condition they are highly beneficial. The banana cannot be fooled with as an article of food. Do not take chances in using it.

16. Oranges may be eaten in small quantities just before the morning meal, and at no other time. The whole system preceding breakfast, as stated in High Regime, may be adopted here unless any detail is in conflict with the plan given in this Treatment.

17. Fish, chicken, turkey, lamb, mutton and steer meat may be used once every other day in place of the roast beef in case any of these meats are desired and sought by the appetite. It is important to vary the appetite. The forbidden diet of the book of Inside Membership must also be forbidden here.

18. It must be kept in mind that the foods outside of meat, milk, eggs and old bread are of but little use in building up tissue in the body; other articles of diet serve as variety only, but do not give the aid that is needed. Therefore the curative diet for consumption must be known as that which consists of the four kinds of food: meat, milk, eggs and old bread. Over-eating at one time is not to be advised, but frequency of meals is quite necessary. There should be six meals each day and at regular times. There are two breakfasts, two dinners and two suppers.

The diet is more liberal in cases of less advanced consumption, which we will now consider.

LESS ADVANCED CONSUMPTION.

While the plan that has just been stated for advanced cases is excellent even for those who are in the early stages of the malady, it need not be adhered to as strictly as when the disease has gone to its extreme danger.

1. There should be four meals a day if the patient is merely subject to consumption, or has not given evidence of being far advanced in it. The first meal should be the same as the first breakfast already prescribed. The fourth meal should be the same as the second supper already prescribed. The second breakfast and the dinner should be the same as those allowed in High Regime in the book of Inside Membership, which you already own. These four meals can be found as stated, and all comments and advice given in connection with the descriptions of them may be found and copied by the reader, as they embrace many pages, for which there is no room in this monograph. It is much better to read and understand all the connecting text in the descriptions.

If the patient is somewhat advanced in the malady, there should be five meals per day: the two breakfasts, the first dinner and the two suppers, according to the plan given for those who are in the far advanced stages.

It will be seen that the ground of safety in the diet embraces the four kinds of food: meat, milk, eggs and old bread. In fact, if a person were to seek protection from threatening consumption, or desired to be on the safer side in the diet, there could be no better line of foods prescribed than these four. They could be varied in many ways, and less of the milk and eggs could be taken, but still their value would be secured, and the lungs made the stronger for having it.

Under the head of meats, all fats are included. Thus cod liver oil is fat meat. The yolks of eggs are fat meat. Bacon, the fat of ham, or the fat of any meat, is also included. Butter, cream, whole milk and some forms of cheese are likewise in the needed list of fats. Olive oil is not meat or vegetable, but is an excellent substitute. It is a tax on the liver in some cases, as may be noted when the face becomes yellow after too much of it; but, aside from this objection, it is the best food of its kind that can be taken. Cod liver oil is not pleasant to take, and leaves a taste that lingers in the memory long after it has left the mouth. We believe bacon

to be the equal of it if the bacon is not made too crisp, and the fibrous part of it is not allowed to enter the stomach. The practice of chewing bacon and swallowing only the juice of it, so to speak, ought to be encouraged. It is highly beneficial to children and to persons of all ages, sick or well, and holds a place equal to that of olive oil or cod liver oil. But when crisp it is not so good, and when the fibrous part is swallowed it becomes indigestible and hurtful. Like bananas, it is very useful and helpful if taken just in the right way; but is dangerous when taken at haphazard.

Fats are required as much as any line of food in the cure of consumption. To admit them means that the case may be set down as hopeless. The same may be said of milk. And the same may be said of fresh air and sunshine. We do not think that meat is beneficial except for its fat and its juices. When well cooked it has no value except for its fats, and they may be cooked out of it. Therefore the less the meat is cooked the better it is. Bacon does not, however, give up its fat in good proportion until it has been made almost crisp; but there is a clear dividing line between being almost crisp and being crisp. Any careful cook can get it just right.

Young persons and frail adults who have weak lungs should be bathed in olive oil. The best grade is required, but the quantity is very silght. The body should be washed in water made very hot gradually, and then rinsed off in clean, but hot water, to get the pores open. The principle of the Turkish bath is helpful to open the pores. When so open around the neck, the chest and the abdomen, front, back and at the sides, the olive oil should be spread on with a sponge of fine texture, and rubbed in with the hands until it is all absorbed by the skin. Strange to say the oil reaches the blood, passes into the circulation and becomes part of the nutritive sources of the body. We know of cases where young girls and boys, as well as children, and a few adults, have been saved by three baths a day, when they could not get nutrition from anything taken in the stomach. The effect of this kind of feeding is remarkable. Patients seem to revive against their own belief, which is the test of a real curative process. A recent case was that of a girl of fifteen who was reported as dying from inability to get nutrition from what she ate. The doctor wrote to us for our natural method in such a case, and we asked him to try the olive oil bath, taking care to give the skin each time all it would absorb.

He wrote that, after the first day, the girl revived and began to make progress toward vitality, and in two weeks she was able to digest food in abundance at the stomach and alimentary canal. Since then he writes that he has used the method six times, and has found it very effective in every instance.

If there is irritation at the throat, or constant coughing, it may be relieved by the white of an egg in many instances, and by the whole egg raw in cases where the white fails to stop it. There are very few instances where one or the other of these methods has not effected relief. The egg must be swallowed as far as the throat and there held as long as possible. There is a first swallow-place in the throat, which nature provides to enable a person to digest food by the glands. This may be tested by swallowing the pulp of a grape, it seems to have gone to the stomach, but it can be brought back and emitted from the mouth by educating the throat to give it up. It is here that the egg, or such part of it as can be taken in one swallow is held in order to relieve the irritability of the throat. Coughing must be suppressed. Sometimes the will power is able to cope with it, as when a person will omit every other cough. This leads to the power at length to omit three out of four and finally all of them. But the sick man has very little will power at hand. It is a good idea to suck from the shell the contents of the raw egg, and thus hold it longer at the place of irritation.

This plan of half-swallowing food brings us to the idea of gland-digestion, which is dealt with extensively in the Treatment for Faulty Stomachs. Consumptives will do well to adopt that plan in all things. The habit of sipping milk is part of it, for the milk is digested and sent into the circulation at the glands of the throat.

On the same principle the use of very old and very hard bread is serviceable. Let the bread be baked two or more hours, then kept until it is hard as a rock, and yet not spoiled; then let the patient chew on it as a bone might be gnawed, and the result will be that the bread will be digested before it gets very far from the mouth. Almost as soon as the crumbs are gnawed off they will be passed into the blood as nutrition seeking alliance with the plasma from which the lung-tissue is built. These facts are wonderful, but they are well proven in the history of recent life. No scientist denies them, and many are now making use of them as facts of the highest importance.

Other facts now claim our attention.

VITALIZING THE LUNGS.

The gentle action of the respiratory organs should be encouraged and increased by easy stages until it is safe to use it as one of the most effective of all means of destroying the germs of tuberculosis that are working havoc in their tissue.

Here are a few natural laws:

If you leave your horse out in the thunder storm, say near a great tree that is struck by lightning, and the current passes through some portion of the animal, the death that follows is ascribed to the power of that current. Nature is full of electricity. This subtle fluid, when called into use by the art of man, can kill any form of large life. But it is too heavy an agent for use in destroying a flea or an ant or any insect. The same proportion of electricity applied to a gnat would be so tiny that a man would not feel it at all. But the bacteria of disease are much smaller than the gnat, in fact, are so much reduced in size that the least hair of the gnat would hold many millions of the germs. Now if a current of electricity so small that man would not recognize it as such, would kill a gnat, what would be the size of the current that would kill a microscopic germ that is infinitessimally smaller?

The answer is that the human body is a mass of thunderstorms, and of electrical disturbances when in health. The bacteria that build the body unite to produce these currents, and they are known to destroy all enemies. That is one description of the power of vitality. It is always a fact that a man's vitality pulls him through the crisis of a severe sickness.

The human body has been at work generating currents of electricity for the purposes of tests and uses in many ways. By certain exercises it is possible to accumulate the latent magnetism of the body to such a power as to deflect the needle of the compass.

We make these statements to show that the ability to create and to use the electrical storms of the body is something that every man and woman can cultivate. We append the following exercises, taking them from our glame system. This system has pulled thousands of persons out of the grave when there seemed to be little hope left. They are not new, and it is better that they have borne the test of years, for their effectiveness is established.

Their value will depend on the care with which they are performed. Do not practice them unskilfully.

RULES FOR VITALIZING THE LUNGS.

1. Do not try to adopt the movements at once. Take time.

2. Do not hold the breath so as to cause the slightest irritability at the throat. This is important, for coughing may follow the least effort.

3. The proper way to begin is to put your mind on your respiration. Notice how many times you take an in-going breath each minute. Have a watch and count, and a pencil and write down what you count. Date the records and refer to them.

4. After finding yourself able to catch the movement that takes place when you are inhaling, and also when exhaling, seek to separate these in your mind on the principle that the former is the life-giving breath, and the latter is the sewer of the lungs.

5. Vitality takes an ingoing breath with a vigor and grasp on it that seems to bring it in with some energy. Think of this, but do not try to do it that way. Let the mind work out new habits so gradually that the lungs are not taxed at all in the performance.

6. Think of the other fact that the outgoing breath is the sewerage of the lungs, taking out the poisons and foul matter and millions of germs of disease, and also keep in mind the fact that every outgoing breath must have time to collect its foul burden. When it rushes out, as in a sigh, it takes almost nothing but air, and that leaves the bad matter behind. Do not permit this.

7. Outgoing breaths may be made to carry away many millions of bacteria of tuberculosis, if you train the exhalations to be thorough and slow.

8. Having done this, then train each exhalation to be one-hundredth of a second of time longer than its predecessor. This is so slight a difference that it does not amount to anything, and the lungs and throat will not be irritated by it. Do not do much the first day, or the first week, or the first month. If you have made each exhalation two-hundredths of a second longer in time in the first month, you have gained something; for in another month you will have lengthened it four-hundredths of a second, which is one-twenty-fifth of a second. Then, as you find that you can do this without the slightest irritation to the throat and lungs, keep on until you have made the exhalations a full second longer in time than they were before. This is a real victory. The habit, being so slow and so gradual, will not seem any change at all, and

nature will take it up and adopt it as its fixed custom. Then learn to add one more second of time to each exhalation, and you have gained the whole victory in this direction.

9. As the exhalation is made longer in point of time, so it should be made fuller in point of volume. That is, more air should be taken out of the lungs. This is what is called dead air. Dead air holds many of the germs that cause consumption, but dead air is not often driven out. You are learning to do so now.

10. The movements thus far have dealt with exhalations only. After a time you will be free to devote your attention to the inhalations. They are the opposite of the sewerage. They carry life into the lungs. They develop the electrical energy that sends its destructive currents through the body and especially through the lungs.

11. The following exercises are to be performed very lightly at first, and not in their full strength as described, until you have fought down the tendency to cough or be irritated at the throat the moment the air is sent in by act of the will. We give them at their maximum now, but it will take a few months for you to work up to that degree of effort.

FIRST ELECTRICAL ENERGIES.

Sit or stand still in any place where the air is in motion, or has recently been in motion, however lightly, and upon which the sun is shining, or has recently shone. A carriage that is not going at a rapid rate, will suffice as a place for practice, and those who go driving should avail themselves of the opportunity of getting glame. It is a good idea to take along a piece of broom stick, of the ordinary diameter for a man, and of the smaller diameter for a woman or young person. It is not necessary to sit in the sun, but not harmful if the rays are not irritating, or vertical. There is no vertical sun in winter, or in the late fall or early spring.

While observing the above directions, fill the lungs to their utmost capacity, and hold the breath long enough to count three and no more. The time should be about three seconds. Let the breath escape very slowly, say in six to ten seconds. Repeat in the manner stated by drawing in the fullest possible breath and hold four seconds and no more. Let the breath out very slowly. Repeat by drawing in the breath very gradually and hold for five seconds. Always inhale through the nose, if possible.

ADVANCED ELECTRICAL ENERGIES.

Empty the lungs completely; inhale a quick short breath through the nostrils without hearing the breath pass in; instead of allowing this to escape immediately add another quick short breath to it; and keep on so doing until the lungs are packed full. This may be carried on until the air in the lungs becomes condensed by the force of the inhalations, provided it does not result in coughing. Bear down on the shoulders while inhaling, and never raise the shoulders under any circumstances.

This exercise may be repeated as often as desired, but as it may cause an unpleasant feeling it is best not to overdo it.

GLAME ENERGIES.

Fill the lungs full, clasp with the right hand, and with the left a piece of wood about the diameter of a broom handle. For gentlemen a broom handle of large diameter will suffice, and for ladies one of smaller diameter. Clasp this as gently as possible while holding the breath for three seconds. It is at this stage of the work that a faint presence of GLAME will be detected, although not till after many trials in some persons. It enters the body, whether felt or not.

DESTRUCTIVE ELECTRICAL STORMS.

The fourth and last is the most effective. It is very important in its results, if practiced with care. *First,* be sure of pure vitalized air. *Second,* prepare by emptying the lungs, and still keep on emptying them after you think you cannot breathe out any more air. *Third,* you are now ready: inhale slowly, steadily, smoothly, irresistibly until the lungs are completely filled. *Fourth,* as soon as you commence to breathe in, bring a very light pressure to bear on the glame-sticks in your hands and gently increase this pressure as you are inhaling. *Fifth,* during the time the air is being inhaled, accompanied by the gently increasing pressure, maintain perfect stillness and absolute quietude of the whole body.

A BRIEF EXPLANATION.

Everything in this world is done on an ingoing breath. Even the spirit that lives in the body comes in with it. When the body dies, the spirit leaves with the breath. We refer to the physical spirit, not the immortal soul. The distinction between the two is seen in our emolument work, Immortality, which is given to progressive Ralstonites who care to take up such study. See the rules of the Ralston Clan.

If an athlete wishes to get the best of his strength for any purpose he will find that the ingoing or the held breath is always necessary.

The physical life of the body generates *warmth,* as is easily proved by running a few rods; the nerve life of the body generates electricity, as is proved in the book on the cultivation of personal magnetism; electricity, when developed by the will power from self efforts (and in no other way), is internal and reaches all germs of disease, destroying them instantly, as lightning kills. It is electrical, though not magnetic. It is able to destroy all disease germs even in the lungs, as in consumption. It permeates the whole flesh mass of the body from the center to the surface.

Glame is the source of vitality; and becomes the vital source present in every specimen of living matter, whether animal or vegetable. If a student, possessed only of ordinary ability, were to think studiously of life, he would stop at that impassible barrier, the origin of vitality. If a scientist, as profound and skilful as any can be, were to tell the world of this vitality, he would be able to describe only its results, not the power itself. It is our intention, on the threshold of this description, to show that glame is dealt with in daily life. The word means vitality; but we use it to describe only that vitality which tends to establish perfect health. It will be more readily understood if we say that glame is vigor of life, or the spark of life, or that vital principle which maintains life.

Young people have much more glame than those past middle life, but the constant presence of one with the other tends to equalize this vitality. Old people who sleep with children draw vitality from them, and the latter grow old fast, while the former assume less of old age. So well established is this fact that a theory of longevity was advanced a generation ago and endorsed

by the ablest scientists, which declared that an old man could renew his youth by keeping about him continually a few robust children. The principle is still sound, and many present cases might be cited.

The importance of this power may be seen in the fact that it throws a buoyant feeling, exactly similar to the happiness of youth, into the nature even of an old person. It is quickly developed. An author had sent his manuscript, which represented the labor of years, to a dozen publishers with unvarying failure. One day he received word that the work had been accepted. With the joyful news burning in his heart, he resolved to go to his home and family at night with the same serious face, and unchanged manner. He succeeded admirably, as he thought; but his wife noticed a brightness in his eye, and felt a warmth of joy as he entered the house. He felt what people call happy. It was electrical vitality. A vast amount of glame had entered the system, and the result was happiness. A man at a theatre during a performance felt the power of the acting until it seemed to him like real life, and he applauded. Another man heard that his nation's flag had been fired upon, and a thrill of patriotism filled his heart. He was a transformed man. Napoleon, by a few words, swayed his soldiers to deeds of daring almost without parallel. Orators sway audiences. Good news thrills us with joy. Success, triumph, pride, hope, trust, ambition, zeal, all are exhibitions of a life within, known as electrical vitality, and attended by more glame than can be extracted in a day from warm blood, or departing life. Here is a lesson for us.

A person who will state that there is no such thing as glame is not honest. Experiments prove the fact beyond all doubt. It is always exhilaration. Anyone who desires to know the outward evidences of glame may easily find them in the following facts: Glame exhilarates. All natural exhilaration is the result of glame. Natural cheerfulness is accompanied by, and generates glame. Bad news will stop digestion and affect the appetite. Good news will not only aid digestion, but cheerfulness will cause the blood to assimilate a greater proportion of nutriment from the same amount of food. If this is not glame, what is it? It is something or nothing. Test cheerfulness. If natural, the breathing is deeper and more vital. More than half of all headaches are directly traceable to the lack of even ordinary respiration. A person whose

vitality is normal could never catch cold, and could not possibly take disease. We call vitality glame. If vitality does not exist, then glame does not. But glame is in the cause as well as in the presence of vitality.

DISCUSSIONS CONCERNING GLAME.

That which is unworthy of attention is not discussed. The papers have had much to say about glame. In a large city, a newspaper owner sent for a prominent merchant and said: "I understand that you are a Ralstonite. The patent medicine men tell me that glame is nonsense." The merchant replied: "My dear sir, you are making a large draft on your honesty and self-respect in criticizing what you never tried to find out. Give glame a trial. It costs nothing. You saw me a year ago, you see me to-day. Is that nonsense? If so, then the fact that I am above ground, and not under it, is nonsense also." The editor became a member, and sent a private letter to many of his friends, advising them to join the Club.

We refer to glame as the first cardinal point of health, because it is the life principle. It is the spirit that lives within the cell that is formed of perfect food. The body of that splendid athlete who was recently drowned, although he was under water but a few minutes, was opened to the surgeon's view, and showed that every organ and part was perfect. As he lay upon the grassy bank after being in the pond so brief a period of time, when the water was removed from his lungs and a lucky chance had brought an electrical current to his heart to start it again in motion, it was found that this splendid piece of humanity lacked but one thing, and that was the spark of life. No one but God could give that. Thus it is seen that the life-principle, glame, is the most important of all the essentials of existence.

The first glame-influence is called sunlight, for this is the source of all life on earth. We are all children of the sun; and so is every living plant, tree and animal. The spark of life is delivered to us by the ray of sunshine in pure air. The same air without the sunshine, or the same ray of light without the air, would be useless and dangerous if persisted in. It is for this reason that vertical or nearly vertical sunshine, as in summer between the hours of ten and three, passing through the thinnest zone of air, is injurious to humanity and to plants; while, on the other hand, in winter

when all vitality runs low, the rays of the sun are always slanting and come to us through a great range of air, thus furnishing the combination that produces glame.

We sum up these laws in the following series of facts:

1*st Fact.*—Glame is a vitality present in oxygen, or oxygen that has been vitalized by sunlight. It is found in the shade as well as in the moderate warmth of the direct sunshine; but it is never present except in moving air upon which the sun has shone.

2*d Fact.*—Glame is attracted by energy and is lost by lassitude.

3*d Fact.*—Oxygen, being the most energetic of the elements affecting human life, draws glame to itself.

4*th Fact.*—Glame enters the body with the oxygen that we breathe, and passes out of the body with every exhalation. It is thus wasted and lost.

5*th Fact.*—To separate glame from oxygen while in the lungs requires a drawing power of greater energy than oxygen itself, which, in a corrupt or new chemical compound, leaves the body with each exhalation.

6*th Fact.*—The energy of the body is in the nerves, which form the source of all physical power.

7*th Fact.*—Nerve energy is made manifest by an exercise known as the tensing exercise.

8*th Fact.*—Performance of the tensing exercise while oxygen is retained in the lungs will draw glame from it in quantities, depending upon the amount of air in the lungs.

9*th Fact.*—Air in motion, upon which the sun is shining or has recently shone, imparts the largest possible quantity of glame to oxygen; therefore, performing the tensing exercises while breathing such air quickly draws it into the system.

If you suddenly close the hand with great power, the nerves act instantly and affect only the muscles. Any sudden use of muscular strength develops the activity and power of the muscles only. The nerves take on no growth. But if the hand is placed upon a round piece of wood so lightly that it seems to be entirely devoid of strength, not able in fact to hold up its own weight, and then gradually begins to show muscular power, but in a very slight degree, evenly and smoothly keep tightening its grasp until it develops the utmost strength of which it is capable, then the nerves are called into active play by what is known as the tension exercises. The lighter the grasp at the beginning the stronger its

power at the end, with a regular graded increase from this weakness to this strength, the more energy will be displayed by the nerves. Holding the breath while performing the tension exercises will cause the glame which is associated with the oxygen to leave it and pass directly into the nerves, going at once to the fountain of the vitality of the body, whence it reappears in a richer condition of the blood and a healthier activity of all the functions of life.

Of the thousands of reports concerning glame and its speedy effects on the health, most of which were concurred in by physicians, the majority said that the gentle pressure of the clinched hand very gradually increased, but never with full strength, developed by far the largest quantities of this vitality. To a person who has once felt true glame the following methods of drawing it at will from the oxygen in the lungs will be understood and appreciated:

a. Take a gentle breath very calmly. When the lungs are easily full, but not crowded, close the hand so lightly that the most delicate pressure is felt. Think of the happiest prospect possible. A flutter of ecstasy will follow so plainly that its presence will teem with vitality. Force, haste, impatience, ill-humor or disbelief will destroy all chances of drawing glame.

b. Repeat the foregoing exercise by the will alone, without any action of the hand.

When once you have developed glame you will recognize its nature, and will always be able to summon it at will. Failure comes from muscular effort. Success depends on the withdrawal of all such energy, and the use of the nerves. The quieter the body and the calmer the mind, the sooner will glame be created.

WHERE SHALL THE CONSUMPTIVE GO?

There are all sorts of opinions as to the place where the consumptive should go, or rather be sent in order to receive the best treatment and care. The advice generally given is to seek some sanatorium. Once in a while it is recommended that the patient stay at home; but this view is ridiculed by the medical profession.

Let us say to begin with that the author of this treatise belongs to a family of consumptives. His mother was one of ten children, nearly all of whom died of that disease, as well as the mother of them also, and at twenty-one he was supposed to be hopelessly gone with weak lungs. To save his mother and himself, he entered earnestly into the study of the malady in all its bearings; and, as result, he is still living and able to work many hours overtime each day, and his mother is also alive and in good health.

This much is said to show the interest which he takes in the subject. And, if calamity of like nature should touch one of his family to-day, he would not under any circumstances permit the patient to leave home. But the reason for this is the fact that he would personally make the fight to save the loved one. He would fight and win. Not that defiance can be made to the decrees of the Almighty, but that care and sincere effort can always win in this battle. We do not believe that God intends disease to visit humanity except as punishment for a disregard of the laws of nature. To be in a position to succeed in the struggle, we would heed these laws and thus escape the penalty.

If the patient were some person who was in the way at home, we would probably accept the advice of the doctors and let him go to the sanatorium. In that institution, if it were honestly conducted, the results would be favorable in a majority of cases. But we have no drones and no human incumbrances in our home life. All are loved and watched, from the youngest to the aged, and we would not consent to have them leave us, even for the care of a sanatorium.

If we were wretchedly poor, we would contrive in some way to get the means with which to erect an outdoor platform sheltered from the bleak winds, and open to the sun, and here we would have the patient live in the light and air under the most favoring circumstances. We would also manage in some way to get fresh eggs, and fresh milk, and good meat, and have the bread baked long and kept until hard; and with these articles of diet we would follow the teachings of this treatise, seeing to it that the patient was looked after and encouraged as much as possible. Other kinds of food would be given merely to make variety, and the use of fats and olive oil would be made a prominent part of the treatment.

In one such case we recommended a member of this club to build just such a platform out of doors in the air and open to the sun-

light, and we were told a few months afterward that the cost was paid for by some friends, who also helped in procuring the foods required. The patient was a woman of thirty-five. She learned to love the life on the platform. She was eager to get there, and soon hardened herself to all kinds of weather. She would get up in the morning before the sun rose, and would witness the first coloring of the sky every clear day. She would go out after her supper and fall asleep in the easy-chair which friends had placed there for her. The case was watched with great interest by hundreds, and there were more contributions of money and food, of clothing and comforts of various kinds than she could make use of. The lungs healed, the blood became full and vigorous, the flesh was newly built, and what can now be termed perfect health has come to her; and this she had never possessed before in all her life.

A sanatorium might have done as much; it is possible that it would; but the probabilities were not fully that way. We think our advice was the better; but it is undoubtedly a matter of opinion.

We have heard doctors say that the consumptive at home is regarded as being in the way. The coughing is annoying, and the fear of catching the disease makes all members of the family look upon the sufferer as a source of danger. To avoid the contagion care in disposing of the expectorations is all that is necessary. To stop the coughing give the white of an egg, or the whole egg, allowing it to be held as long as possible in the throat. Also teach the use of a little delay in making the coughing. We have known this alone to check it entirely.

Never take cough medicines.

Never take drugs or medicines of any kind for consumption.

If there is any human being who seeks to convince you that some antidote for this disease has been discovered, set him down as your natural enemy. It seems wrong to trifle with life under such circumstances; but there are charlatans and patent medicine men who will take money for the very thing that is sure to make the disease worse. Every drop of medicine that goes into the stomach is part of the coffin that you are making for the end.

Consumption is not hereditary. Weak lungs may be inherited, as may weak minds or weak knees. But the malady itself is due to the toxins in the blood and body, and waits on the prevalence in abundance of the germs that feed on such toxins. This fact is

well understood and thoroughly established. If your diet is right, and your habits of life in accordance with the simple laws of nature, you will not catch consumption even if you are exposed to it on every hand; for you have no toxins that the germs can feed upon. When your blood has been made bad by improper food and wrong habits of life, then all that is necessary to bring on the disease is to be exposed to the germs in abundance at a period when your vitality is low.

The kind of life that you ought to live is given in the book of Inside Membership, which you already own; and the habits and diet there described are your safeguard at all times and under all circumstances.

All the foregoing treatment represents the most advanced science of to-day. It has the hearty concurrence of the best physicians and coincides with the advice of specialists who are skilled enough to be of actual service to a sufferer.

In using this treatment, be sure to read every word again and again. One reading is not sufficient. A dozen readings will, we guarantee, give you new ideas and new light, new information each time. The purpose of this treatment is to effect a cure. It will do so if you adopt it fully and persistently. It is worth your while to try. It may mean health and even prolonged life to you. Do not pass by any detail slightingly. If you are in earnest remember that the best medicine is nature, the best cure is regime, the best doctor is common sense, and the best treatment is to build the body out of the materials that go to make the body. All else is sure to invite a penalty.

Remember that little indiscretions will offset all the good you may do. Try to hunt up in your daily life all the little things that are indiscretions. What do you do that lowers your vitality? Think. Do you go out with thin soled shoes? Do you stand on the cold ground saying good-bye to a friend? Do you stand on the brick or stone sidewalk conversing only a minute, but just long enough to lower your vitality? Do you get heated and then go to an open window to get cooled off? Do you stand in the open doorway when some acquaintance is leaving your house?

All these and much else may be classed as indiscretions that are sure to lower the vitality and prevent a rapid cure. The best social function is a pleasant disposition, and this will turn good food into good blood more rapidly than anything else.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 8

Faulty Nerves

We take no patients and no individual cases. We have no medical practice, and do not teach or prescribe medicine.

RULE OF USE UNDER THE RENTAL SYSTEM.

This Treatment is private. It is rented to the Inside Member to whom it is sent, and the title will not at any time pass from the Ralston Health Club. The member has no right to loan this monograph or to allow any person to copy all or any part of it, or to come into possession by any means of any part or the whole of the same. This rule does not forbid the use of the Treatment by the member in behalf of any child or aged person who is actually in the member's household; but all others must become Inside Members of the Ralston Health Club in order to be entitled to the help of this Treatment. To become such members will not cost anything, as may be seen by consulting the final pages of the book of Inside Membership, if the steps are taken as there directed.

THE GREAT NERVES-TREATMENT.

Specialists in the treatment of nervous disorders have succeeded in making nearly one thousand sub-divisions of the maladies and forms of disease that are called nervous; and, as time wings its flight into other decades, many more will be discovered. There are so many now and they are known by such strange words, that it is much better for the patient not to know what is troubling her, except in a general way.

The poor book-keeper, who is overworked and under-fed, is compelled to endure the common malady under the name of nervous breakdown, or prostration, while the wealthy lady, who ruins her nerves by late hours and a modern diet, is honored with the term *neurasthenia.* These names are applied to the most frequent of nervous conditions of a chronic nature.

Temperament is said to be the foundation of diseases that come under this head, and of almost all nervous maladies. But observation shows that the so-called nervous temperament is less likely to give way under continued strain than the other kinds that turn nervous.

A temperament may be normal and yet nervous; in which case it is merely sensitive and mobile. Whether we ought to use these words or not is a question, as we have agreed to employ only such terms and language as may be readily understood by the ordinary reader. But we do not know where to find substitutes for *sensitive* and *mobile.*

By sensitive is meant the habit of feeling more quickly and more keenly any impression that reaches the mind or affects the body. Thus a nervous person is sensitive to pain, or to the touch of another, or to the sounds that abound, or to the smells that are prevalent, or to news, incidents and occurrences that might come along in the ordinary course of events; while such things might make no impression upon one who is phlegmatic. All very fine-grained individuals dislike noises that are distracting. The everlasting playing of one tune upon the piano, or the racket of the old time Fourth of July, or the fidgeting of a child, as well as a thousand other details of life, are real pain to such a disposition. All

the senses may be affected by something that will hurt the nervous feelings.

A mobile temperament is one that changes itself to each slight condition. It is easily moved to joy or to tears, and thus is sometimes said to be emotional; but when it borders on the hysterical it becomes abnormal. We are describing the normal and healthful nervous life. All the successful men and women of all eras have been mobile and sensitive, but within bounds or limits, in most cases. Against these habits the practice of holding the feelings in check and concealing their exhibition to others, has marked the person of great personal power and control; for it is true that, in proportion as you let yourself go, in the same degree you come within the lairs of those who would use and misuse you.

When a person is thus sensitive and mobile, he is always called nervous. It is not until he allows these traits to pass beyond his control that he is weak in nerves.

There are so many suicides that are due to excessive nervousness that it would seem as if the individual of such temperament was in danger of self-destruction rather than those of the other disposition. But the fact is that persons of natural nervous temperament, from childhood up, are less likely to break down than those who allow the habit to come into their lives in the teens or afterwards. This is not the universal fact, but it is the general rule. There are plenty of exceptions both ways.

Enjoyment of all kinds, and the fulness of earthly existence, are granted only to those who are normally sensitive and mobile in habits. Without these two great qualities there is no love for the beauties of life, for the flowers, the colors, the forms of art, the purity of classic music, the gardens and lawns, the fine architecture, the excellent traits of human character, the demands of the soul, and the multiplied pleasures that make life worth living. The lack of these attributes is the endowment of animal natures. The higher such a temperament rises in its uses of the sensitive and mobile qualities, the less it suffers from the mistakes of others, and the more it sees of the better part of each human soul.

On the other hand the lower the stratum in which the nervously diseased temperament travels, the more it sees of the wrongs of life, the short-comings of friends, the sinister motives of enemies and the trifling irritations of the day. A thousand things rise up to worry and annoy it, and the belief comes to be well settled

that such trifles are the result of a dark plot aimed at the peace and comfort of the patient. This latter condition is one of the phases of neurasthenia. As we have stated it comes more frequently to those who, by native temperament, are not nervous. They have acquired it.

The nerves are said to be weak when they are fragile in their fibers; they transmit the fluid of life in a broken and unhealthy manner. These fibers are built and wasted day after day, and may thus be strengthened by attention to their demands, as we shall presently see. They are like a network of telegraph wires run through a city; if the wires are too light or too fragile for the currents they are given to carry, something will give way, a breakdown and interruption of their duties will surely follow.

The repair of the wires in the city is the duty of men who are assigned to that task; but in the human body such repair must be carried on by the blood and the habits of life. There is no other way.

Weak nerves are, therefore, weak lines of communication from one part of the body to another.

Nervous prostration may or may not be present when the nerves are weak. Some persons go through life with the latter condition who are never victims of neurasthenia. We have, to begin with, the condition of the wires over which the fluid of life is to pass. To this extent the nerves are faulty and need our attention. But before taking up the cure of that condition let us see what is meant by neurasthenia, or prostration. The wires of the city are useless unless they are fed by a series of batteries of electric powers. The current must run through them. If the current is weak, the wires are of no use. It is senseless to establish the strongest wires, as where the thousands of street cars are to be impelled through a metropolis, and then send through those wires a current that is not strong enough to move a toy wagon. All the cars would be at a standstill. The electric system would be prostrated.

Nervous prostration, or neurasthenia, is the poor quality of the nervous fluids that are sent in all parts of the body. The only difference is that, in time, the nerves themselves, however strong to begin with, will grow weak because of lack of proper use; for continued inactivity will lessen the power of the body and all its functions.

A train of discomforts and other breakdowns will always follow this lack of supply of the fluid of life. Let us see what they are. In the first place we wish you to imagine every organ as suspended in the body in a sack or membrane, through whose portals the juices of the body's activities are made to flow back and forth; and this combination is sustained by a mass of fine lines or threads known as nerves, that radiate from a larger cord or rope that we will call a cable-nerve.

The organs must have the juices that pass to and fro in the surrounding sacks or membranes, and this flow is instigated and kept up by the influence of the nervous fluid that comes through the nerves as described. Prostration means the lessening of this flow of juices, and the constant suffering of the organ. The heart may be the sufferer, in which case the danger is great. The kidneys may be the direct victims, or the liver, or stomach; and the weakness of their life is sure to bring misery into mind and body. It is said that the patient is made to feel the consequences of nervous breakdown by the inability of the stomach and alimentary canal to digest food. The next step down hill is in the sluggish flesh-tissue all through the body; it is fed by fine nerves, such as you will discover by the prick of a pin, and when these have not life enough to feed the tissue-building function of the body, there will be failure on the part of the latter to assimilate the nutrition that may come from the stomach. This, then, is a double disaster. For what is the good of digesting food if the flesh will not draw it from the blood after the stomach has supplied it to the blood?

The two first results of neurasthenia are these:

Lessened powers of digestion.

Malassimilation.

Now the triple danger is seen: Less value is obtained from the food that is eaten; less nutrition is assimilated in the body, and less supply of the nervous life is given to the functions. No wonder the patient is preyed upon by the vagaries of a suspicious and irritated brain. No wonder that the natural end of neurasthenia is suicide. One would not have to go back many years to reach the sum total of one million deaths in America from this single cause.

The conditions we have described are the outcome of acquired habits of living, rather than a native temperament. No victim

is willing to blame herself for having this malady; she invariably looks back to some time when circumstances over which she had no control brought on the weakened life within the body.

It is useless for us to undertake to locate the blame.

Let us seek rather to find the remedy.

To do this it is necessary for the patient to think and to act for herself. As long as there is consciousness there is sure to be the irritated flow of the weakened fluid along the nerves, and the weakened condition of the nerves themselves; and these will harass and annoy the body, as well as keep it from doing its part in each detail for the support of the life it sustains. Unconsciousness is the only period of relief. It cannot be obtained in sleep at all times when desired, for one of the symptoms of the faulty nerves is the inability to get sleep at the proper time. The use of drugs to bring on sleep is sure to set back the possibility of cure, yet most persons seek relief in drugging.

This is an age of mistakes in diet and the habits of life, and it is consequently the age of neurasthenia and suicide. Greater numbers must suffer before the public wakes up to the fact that the only method of cure is in the revolution of these errors.

More than twenty-six millions of the people of this land are victims to a greater or less extent of this malady, and they are forming the drug habit so fast that the present rapid increase in suicides will be maintained for many years to come. We can set it down as a never-varying law that every person who seeks relief by killing off the life of a nerve must carry on that form of relief by killing the whole body; for as long as the nerve lives it will react; and every time it reacts it will set up increased irritation, until death of the body is demanded through an insane impulse of the mind.

What remedy is suggested by the doctors who are best acquainted with the disease? They are specialists. They do not effect cures that are permanent. This we know. Less than five patients in a hundred are really bettered for an indefinite time by the cures that are attempted by doctors who have given themselves up to the study of this malady. Why not? They rely upon diet, change of conditions, and what is known as the rest cure. The diet is kept up only as long as the treatment is in use; then comes the old diet. The change of conditions is maintained as long as circumstances will permit; as when the patient goes away for a

journey; but on the return the old habits are renewed and the malady is sure to reappear. The rest cure cannot, by its own nature, endure for many weeks, and when its work is done, the old habits are invited into the weakened life. Where, then, is the permanent cure? Of what use is a method that will efface the damage to a great extent, and that will never seek to remove the cause?

What is the cause of faulty nerves?

The cause is threefold:

1. A wicked abuse of the good things of the table.
2. A train of habits that are at variance with the laws of health.
3. A wicked abuse of the mental functions.

The patient is invariably endowed with the remarkable faculty of being able to deny each and all of these indictments, and of believing that she is right in so denying them. All doctors have had great difficulty in making the patient see that errors are errors. She will defend her mistakes, under the plea that they do no harm, and that many others indulge in them. She does not stop to realize that the many others are on the same road that she is travelling with her nerves.

We have used the feminine gender for the reason that of every hundred patients in this disease, about eighty are women. When a man becomes weak in his nerves, he has feminine nerves, and may be termed *she*. It is true that there are many men who suffer from neurasthenia when we regard them collectively; but they generally end their lives and thus come into public notice on that account; while the women victims endure for many years, and are sustained by their religion, or by their love of relatives. The man does not wait till he is insane; the woman generally does. The man commits the crime against himself because he cannot endure the burden of his condition, and because it is generally attended by some other fact that is a disgrace; and he wishes to step out of it all. The woman prays, suffers, keeps on making the mistakes that aggravate the malady, adds to them by the use of drugs, and goes the limit, until the mind breaks under the load. Then she takes some other life, in many instances, and follows by self-destruction.

We are likely to be blamed for stating these things as they are; for it will be argued that the reference to suicide will incite the sufferers to go down to that end. But past experience shows that a

mind that is still sane will take warning at these suggestions and turn about ere it is too late.

There is a cure and a prevention for this condition. We have covered the ground during the past quarter of a century as no other association has done, and we have facts to rely upon whereby we are enabled to give help to those who suffer. The first requisite is the willingness of the patients to think and to act for themselves. If they cannot be converted to a belief in this fundamental truth, there is no hope unless they take up the treatment as they come into the notion, see some things in it that appeal to their good sense, then set about applying them. This has been done in many instances where all the usual methods had failed.

We are, however, glad to be able to say that, of the many thousands of cases of faulty nerves among our members, nearly all of them have been very willing and glad to undertake the plan we have given them, and the details of this treatise are based upon the successes that have been thus achieved.

We have assigned three causes as operating together to bring on this disease. One is the abuse of the good things of the table, another is the mistakes of daily living through wrong habits, and the third is the abuse of the mental functions. We do not believe that any one, or any two, of these will cause the breakdown of the nerves. All three must combine. Of course, it is true that abuse of the stomach will bring on its train of maladies, and that errors of habits will cause their ills, as also will the abuse of the mind; but the three causes must operate together to establish what is known as neurasthenia.

It is hardly necessary for us to go over in this treatise the whole system of diet as set forth in the book of Inside Membership; we might properly drop this part of the subject by referring you to the diet of high regime as the best in the prevention of faulty nerves. But what about the diet when the prostration is almost collapse?

We have secured the essential details of cure from a number of specialists, and they seem to agree that the "main reliance in all treatment must be placed upon rest, food and change." We use the language they employ, as near as possible.

The chief obstacle to a speedy cure is found in the unwillingness of the patients to deal honestly with the treatment; for they consult their convenience too much.

DIET IN EXTREME EXHAUSTION.

The pioneer in the use of the following diet was Weir Mitchell; his food requirement is milk, but he has made it less rigid than at first. The present diet is milk for six days, as follows. We have varied the plan to meet with the views of others who have given it full trial under varying conditions, and who find it more successful as now employed:

For the first of the six days, give three half-pints of fresh milk, in doses divided from about seven o'clock in the morning until ten at night. This will be three-fourths of a quart. The milk should be given in half-teaspoonful lots, and sipped, so that as little of it as possible will reach the stomach.

The second day, double the quantity, making three pints. Take as before. If the patient will not sleep well at night, let the milk be given all through that period, decreasing the quantity allowed each time, as no more than the three pints should be given the second day.

The third day is to be the same as the second.

On the fourth day, beef, mutton or lamb is allowed in the form of a broth, in which old bread baked as advised in our book of Inside Membership is broken. This is to be in addition to the three pints of milk.

On the fifth day, all the diet of the fourth, including the milk, is to be used, but a small piece of mutton chop may be given at the middle of the meal. The bread may be eaten as abundantly as wished, and may be taken between the sips of milk, being chewed for a long time so as to carry on digestion in the mouth as far as possible, and thus relieve the stomach.

No meat at any time, when well or sick, must be taken later than the hour of noon. The use of meat in the afternoon or evening meals will sooner or later turn the healthiest nerves into neurasthenia with the other conditions favoring. Meat excites the nerves, and should be taken at least ten hours before the time of going to bed for the night's sleep. This applies to all fibrous animal food. Let it be kept well in mind at all times.

It is recommended that all nervous persons take meat at the morning meal, and then not at all until the next morning. The best meats are those given in high regime, which is in your book of Inside Membership.

On each of the next five days, until the end of the tenth, the diet is to include three pints of milk, with the additions stated for the fifth day, but with others added. The sixth day should be like the fifth; then the strict milk diet is varied without lessening the three pints of that food. After the sixth day, mealy potatoes, green vegetables and rice may be added; allowing the potatoes for the morning meal, the green vegetables for the noon meal, and the rice for the evening meal.

It will be noticed that for the first three days there is a diet of nothing but milk. The result of this will be to induce a heavy, sluggish feeling that will make the nerves quiet and set up a tendency to sleep. Three days of this diet always brings this result, unless the patient abuses some other department of life.

The important part of the treatment is now to be given:

THE AFTER DIET.

When the ten days are up, adopt the following diet:

For the breakfasts and dinners, adopt the full plan of high regime in the book of Inside Membership.

Take no meat whatever after the noon meal, and try to confine your meat eating to the breakfast only.

At six o'clock take a half-pint of milk and as much rice as you can eat. Do this not only once, but every night for a year or more. It should become a fixed habit with you, if you have the least semblance of diseased nerves.

Retire early; never later than ten, and sooner if you feel the need of sleep, or are real sleepy.

Just as you are getting to bed, and after you have attended to cleaning the teeth, as well as all other duties, so that there will be no interruption, take a large glass of hot beef tea, strong and well made. Drink it as hot as you can take it, and drop at once into the recumbent position hereafter referred to.

This diet should be maintained for years if you wish to be free from the dangers of neurasthenia. It is sure to cure you and to keep you cured, which is a great advantage; assuming of course that you pay attention to the other details of this treatment.

In order to show the forms in which rice may be cooked and made attractive to the palate we append a few receipts:

Do not consult your convenience or preference.

Toasted Rice.—Put boiled or steamed rice in a square pan. When cold cut it into slices. Dip each slice in melted butter and toast until a nice brown. These may be served plain or with grated cheese over them; or equal parts of grated cheese and mayonnaise dressing; mayonnaise dressing only; or cooked meat, fish or fowl minced.

Steamed Rice.—Put one cupful of rice in a double boiler, add two cupfuls of boiling water. Steam until tender. It will take about forty minutes. Season with salt. When done set uncovered in the oven a minute to dry out a little. Milk may be used instead of the water; or Soup Stock may be used and gives a nice flavor to the rice when wished as a vegetable.

Rice and Squash Timbales.—Mix together one cupful of stewed or baked Hubbard squash and one cupful of cooked rice. Add two well beaten eggs, and one cupful of milk. Season with salt and pepper. Pour into buttered timbale molds and set them in the oven in a pan of hot water. Bake twenty minutes. Serve with *Cream Sauce.* Stewed pumpkin may be used instead of squash.

Imperial Rice Pudding.—Soak a third of a box of gelatine a half hour in a half cupful of water. Put on one and a half pints milk in a double boiler. When boiling, stir in a half cupful of rice and a pinch of salt. Cook about thirty minutes; then stir in carefully a half cupful sugar and a teaspoonful vanilla. Remove from the stove, and stir in the gelatine. When cool, stir in a pint of cream, whipped as for *Whipped Cream.* Pour into a mold, and set away to harden. Serve very cold.

Rice Cream.—Soak a half box of gelatine in a pint of cold water for a half hour. Put on a quart of milk in a double boiler. When boiling, add one tablespoonful rice flour moistened in cold milk, stirring it in carefully to prevent lumping; also add four tablespoonfuls sugar. Stir on the stove for about five minutes; put in the gelatine, and stir until it is dissolved, then remove from the stove, and flavor with a teaspoonful vanilla. Stir until cold; then mix in the whites of two eggs frothed very stiff, and set away to harden. Serve cold. Whipped Cream may be used instead of the whites of eggs.

Rice Soufflé.—Work two tablespoonfuls of butter and five tablespoonfuls of sugar together until thoroughly blended and creamy; then beat in three tablespoonfuls of rice flour and the yolks of six

eggs until very light. Put on a half pint of cream in a double boiler. When it is boiling, mix in the above mixture, stirring constantly until it thickens. Remove from the stove, and add a small pinch of salt and a teaspoonful of vanilla. Beat the whites of eggs to a very stiff froth, and lightly stir them in. Serve cold in a glass dish.

Rice Meringue.—Boil a half cup of rice until tender, then drain in a colander. Work one cup of sugar and one tablespoonful of butter to a cream; then beat in the yolks of three eggs until very light and the juice of half a lemon. Stir a half pint of milk with the boiled rice; then add the above mixture. Turn the whole into a baking dish, and bake in a quick oven about fifteen minutes. Beat the whites of the three eggs until foamy; then add gradually three tablespoonfuls of powdered sugar, beating all the time, until stiff enough to stand alone. Heap this meringue over the top of the pudding, and set in the oven to brown. Serve cold in the dish in which it was baked.

Baked Rice.—Put one-half cup rice (uncooked), one quart of milk and one-half cup sugar in a baking dish, and mix together; put it in the oven to bake; stir frequently while the rice is swelling. When the pudding has begun to thicken, stop stirring it. It should bake about three-quarters of an hour. Serve cold.

Rice Custard Pudding.—Cook one cup of rice as for *Boiled Rice.* Beat four eggs with a cup of sugar until light; add a little salt, then a quart of milk. Mix this with the boiled rice, and pour into a baking dish. Flavor with one teaspoonful of vanilla, and over the top cut in small pieces a tablespoonful of butter. Set in the oven in a pan of boiling water, and bake until it thickens and a doubled broom splint run in the center of pudding will come out without custard adhering to it.

Fruit Rice Balls.—Wash a pound of rice, then boil two quarts of water for thirty minutes, then drain. Pare and core one dozen apples. Fill the core space with sugar and a very little cinnamon, then carefully flouring the hands, form the rice around the apples. It is hard to start, but by frequently flouring the hands a white ball may be formed. Tie each one tightly in a small piece of floured cheese cloth. Put in a pot of cold water and boil forty minutes. Serve with cream or a sauce. Other fresh or preserved fruit can be used.

Study the fruit question in your Inside Membership book.

Rice Shells.—Take one cupful of boiled rice and if cold re-heat it by letting it stand in a pan of boiling water. Add one tablespoonful of butter and beat until the butter is melted and thoroughly mixed. Remove from the stove and add the well beaten yolk of an egg. Butter gem pans well and line the bottom and sides with the rice. A wooden spoon frequently dipped in hot water is of assistance in molding these shells. Lightly beat the white of the egg and brush each shell with it. Bake for ten minutes in a cool oven. These may be filled with custard or whipped cream.

The rice of the evening meals may be eaten with whipped cream, or with butter; and custards are also allowed, unless their use tends to prevent sleep.

The use of skimmed milk is recommended in cases where there is still a persistent refusal of the system to come into a calm condition. It simply employs the skimmed milk wherever milk is stated in the diet not only for the ten days, but afterwards. The reason for this is that the lack of the cream tends all the more quickly to bring the nerves into a sluggish state.

Where insanity is suspected, and it is merely of a nervous type, sour milk should always be used, and the diet set forth herein should be maintained all the time. The milk should be what is called clean sour; that is, it should be placed in a dry and cleanly place where it cannot be infected by other odors or causes to make it turn. Its effect upon the mind of a nervously unbalanced person is wonderful. We have been at work for three years upon these tests. They are not easily made; but we are almost fully convinced that sour milk will drive all the disturbing poisons out of the body, and lead to better health. There is no quicker way of building nerve-fiber than by taking three pints per day of clean sour milk. It should be whole milk and not skimmed if it is to be used sour.

All milk and all cream should be sipped in doses of half-teaspoonfuls. This saves forming curds in the stomach. A piece of old bread baken as advised should be chewed between each sip, if there is the least distress. The bread prevents the concentration of the milk in curds, in case any enters the stomach.

At the risk of too much repetition, we again state that one of the greatest causes of nervous weakness is the attack upon the nerve fibers during sleep. Night is the natural time for slumber.

To be healing and grateful, all sleep must be sound; it must be free from irritating influences, whether the latter are sufficient to arouse the mind to consciousness or not.

Blind irritation, like blind indigestion, is a condition where the functions of the body are interfered with but no pain is caused. Of all the dangerous kinds of dyspepsia the most to be feared is that which causes no distress. It makes its presence felt by an indirect process; a feeling that produces discomfort but no actual distress. It is one of the causes of dangerous neurasthenia. The taking of patent medicines and drugs of various kinds that dull the force of pain, is the worst of all evils; for pain is the signal of wrong, unfurled by nature as the safeguard of life and health. It holds the same relation to security that the scream or cry of alarm does to safety. The fact that the child cries when in distress, or that the wife who is in the clutch of the negro violater is able to call for help by her screams, is proof that nature has given these means for securing aid. So it is with the feeling of pain. Take drugs enough to dull that feeling and you will take away the knowledge of the wrongs that your habits are committing. Blind indigestion is much more dangerous than the severe aches and pains that follow indiscretion in eating. The damage is being done whether you feel it or not. The pie-crust, the hot roll, the pancake, or other error of diet, that goes to the dulled and half paralyzed stomach will not cause pain in some persons, but the wrong is being done the nervous system, and the only evidence of it may be in the presence of one more step towards neurasthenia.

In the same way all foods that are in the process of intestinal digestion may set up blind irritation to the nerves, in case they are of the muscle-making kind. The muscles are held in place and kept to their work by fine networks of nerves; and food, like meat-tissue, or cheese, or cake, or pastry, or anything that is difficult of digestion, will set up an irritation that will continue all through sleep. The next morning there is a feeling of weakness of the nerves, but the cause is not apparent, for the night has been spent in sleep.

By and by comes the time when nature, thus irritated beyond endurance, refuses to allow the nerves to pass into the slumber state. Insomnia, with all its dangers and discomforts, sets in and refuses to give way to any form of treatment.

This condition is always part of neurasthenia.

Most persons who suffer from this malady refuse to do anything for themselves until they are on the verge of insanity. Then they set about making an effort to get back to health. But health is elusive to them; even more to them than to other sufferers, for they have defied the laws of nature to the very last, nor would they reform now if there were any way of evading the regime that is necessary.

Most persons believe that the nervousness comes from the mind. The books and experts are very explicit in their declaration that the mind must be given rest, and that all worry must cease. It is almost always set down as true that worry precedes a disordered state of the stomach and blood.

The settlement of this question will do much towards the settlement of the best methods of procedure in the effort to cure.

It can be proved that nervousness prevents digestion. It can as easily be proved that bad judgment in eating causes nervous indigestion. The boy who does not recall the time when he ate cake just before retiring at night, and thereupon dreamed of dragons and other enemies of his peace, has a weak memory. Here is a lady who ate rich cake the other evening; here is a man who indulged in mince pie late at night; here are children who filled their stomachs with ice-cream at the party; all are sickly for the next week. Let them keep up the errors and they will soon become nervous dyspeptics. Let them attain to that condition as a chronic one and they will soon be unable to get a sound night's sleep. Then the mind and nerves will begin to break down together, for they are made to run side by side as companion functions.

These are facts, not theories.

In this age when a sensible diet is almost unknown who is to say that nervousness is a cause and not a result?

We have found many persons who were really honest in their willingness to confess the fact that they had lived largely on the articles of food that are forbidden in our chapter on the subject of forbidden foods in the book of Inside Membership of the ninety-third edition. They then were sensible enough to make the effort to ascertain what relation there was between a wrong diet and nervousness, for they were wretched victims of the latter malady. In the place of a direct treatment we asked them to make the experiment of living up to the most sensible diet within their con-

trol and they did so. They all, without a single exception, reported to us that their nervousness had gradually decreased and had entirely disappeared. We then went further and selected a number of neurotics who had charged their inability to sleep to the fact that they had been the subjects of misfortune and worry. They said that things were constantly going against them. This habit of worrying they thought was enough to account for their weak condition, their insomnia and their neurasthenia. Doctors say, "Do not worry." What kind of advice is this to give to a neurotic? Do not worry. Why not say, Do not think? Worrying is only a special way of thinking. Some persons think along pleasant lines; some are wholly indifferent to the morrow and know but little of to-day; others see the long vista of years ahead in which it is possible to encounter dread disaster in myriad forms, and they make a business of not missing any of them.

The condition of the health will determine which of these three ways you are to think. Take, for instance, that great class of nervous persons who suffer from worrying and anxiety—those men and women who indulge too much in marriage excesses; and you have the one most prolific cause of neurasthenia, except a perverse diet. It is in fact a race between the modern abuse at the table and the long established abuse in the marriage bed. Once the diet of humanity was plain and wholesome, and the neurotics came from the other class only. Now they come from the two ranks in about equal proportion. Either condition will bring on the malady, and then the experts come along and say that worrying is the cause of it. Do not worry.

Why, the fact is that every such person who rises from the bed of debauch is in a worrying mood. A physician who attended nearly all the families in a certain park district of a great city said that he could tell who of them had been guilty of the sexual act to excess by the fact that things went very blue for them the next day. He met many or most of his patients each day, and they lost no time in stating their mental condition.

Few are able to abate this sexual excess. Others do not choose to. But, in as far as they are honest with themselves, they will soon find out that their worrying days are those that follow such acts. We have for the last fifteen years lived close to a well-to-do family, where this malady has cast a severe shadow through the death by self-violence of the wife, says a leading physician in re-

porting to us. The man weighs two hundred pounds. The wife was a woman of a hundred or about. The man, as far as sexual fineness was concerned, was a cart horse, a sort of stud of brutal coarseness in such matters, and yet he stood well in his business position, and was accounted brainy and sensible.

This piece of horseflesh insisted on having his rights not less than four times a week. All the while his wife grew more nervous. She told her physician that the husband was killing her by slow degrees. She made this statement: "It was by accident that I discovered that I felt depressed and excessively nervous the mornings afterwards. It was then that I worried. There has never been any hesitation on my part towards my husband, and I think I had the usual degree of enjoyment; but the next morning after I felt in low spirits and would worry. Everything displeased me. Everything went wrong. One day he was called to another city and did not return for four days. I wondered what made me feel so much more cheerful along the last of his absence, although I was very desirous of his return. My nervous condition was in much better tone. But the same worrying came later on when he was back. On several occasions he had to be away for a week at a time, and my doctor told me that I was getting better. I did not then know or believe that the cause of it was my husband's absence. My sickness was of only two or three days' duration each month or six weeks, and the usual relief that a wife gets did not come to me except in intervals that were too short. At last I began to associate my lack of worrying with my husband's absence, and I am convinced that my only hope of cure is in that direction." Later on the doctor told the husband, but the latter did not choose to believe it. When the wife saw that the caution was of no avail she killed herself, as she declared that she did not wish to drag her life through so much suffering for no purpose. In her letter to her husband, the last she ever wrote, she included these remarks: "I could not ask you to be more lenient with me. Your nature required indulgence to excess and I have had to suffer. It is not your fault. When the doctor came to you with the suggestion that you should keep from me until my health was restored, you refused. Then it was that I saw the hopelessness of my future with you."

This is not a rare nor an exceptional case. The same history is being enacted every day in some place or another, and men as

well as women are paying the penalty in wrecked nerves and minds. A prominent man who has just startled the country by his suicide was known to have been perfectly happy in his family, and successful in his business; but he had a beautiful wife who loved his companionship and slowly he undermined his nervous power. He told his physician that, on the mornings after indulgence, he felt discouraged, and that this feeling had come on after many years, for he never knew depression for the first twenty years of his married life. It took time to break down the brain and nerves; and then the condition of anxiety following each night of indulgence was a constant reminder of the cause. When he was away for a week he found that he had no tendency to worry or to feel anxiety. But his wife held him closely to her side, as she did not like to have him absent. He could not tell her, as he was sensitive on the subject. All this was made known to the physician when it was too late to do any good.

In the same way the stomach will undermine the tone of the nerves and of the brain. Dyspepsia produces irritability, and irritability produces insanity. It is one of the first signs of mental breakdown. Nothing will make a man or woman irritable so readily as an attack of painful or blind indigestion; and, next to this cause, the other error we have mentioned is the most prolific.

A person may be chaste and enter upon the state of neurasthenia; but we would not readily believe that any married man or woman who was the subject of such disease was moderate in the use of their marriage relationship. The haggard faces of men and women who would otherwise be bright and strong, the weak, puny forms, the pinched features of those who are heavy and well built, the yellow hue, the muddy eyes, the long-drawn countenances, all tell the tale of abuse of the sexual act.

Do not deny it.

Don't worry.

This means that you are not to think.

The diet we have suggested in the first part of this treatment will put the mind in a non-thinking mood, and it will be very hard for you to do any thinking between the hour of supper and that of retiring for the night. It is all right to think during the daytime.

The treatment for insomnia contains many valuable suggestions.

But just as sure as you begin to think, you will begin to worry, for that is the way the invalid thinks who has this malady. You would not be able to stop worrying. Physicians say take a trip to some other place; or go to some different house; shut yourself up from your family; do not allow your usual friends to call upon you, etc., etc. The novelty will, for a time, change the current of your thoughts, and we know that change of conditions and surroundings will aid some; but just as sure as you are a neurotic, just so sure are you going to worry. There will always arise something to worry about. The servants will not be doing right; the dressmaker will be made so fearfully nervous by your fussing that she will spoil your dress, and you will then have a genuine thing to worry about; someone will cross your purposes, and you will think the world is in a conspiracy against you; some wrong or accident will be construed into an intended affront; someone is trying to give you less than value received; and so it will go on, in one long procession, from morning till night. And it is not true that the neurotic worries about trifles or empty things. She will have due cause for all the worrying she does. Her fussing will set people against her, and those who otherwise would have done just the right thing will now do it wrong, and the genuine cause of worrying will arise.

This fact is explained on psychological grounds. For instance, take the case of the woman who could never get good servants. She asked a friend to let her have hers when the friend gave up house-keeping; and all these tried and faithful employes of over ten years' steady service in one family were not able to please the neurotic. When asked what the matter was, the invalid woman pointed out shortcomings that were true; not one was invented; and the servants all frankly admitted they were true; but they said they could not help doing that way with that woman; and they emphasized the word THAT. So it is seen that the neurasthenic creates for herself the very wrongs that give her just cause to worry. It is an endless chain, a circle that goes on forever.

There are but two real causes, and they are a diet that consists of the foods that are forbidden in Chapter 21 of the book of Inside Membership; or else in abuse of the marriage relationship. A person who lived up to the standard of high regime in that book would never have the malady; and the adoption of that regime will go a long way toward a cure.

But there is the other side of the question.

It is true that when a person thinks in one line only, or is given to one side of life, as when the business interests tower over all else in life, or the religious character is wholly neglected or is given sole attention, or one study is pursued too closely, then the functions of the stomach will be injured in their work; and haste or too much care in one direction will take away all interest in the health questions. When a man is too busy to have no time to study what he ought to eat, he is sure to go to some disaster in his health. His daily paper, his business, his pleasures, his plans ahead, all have claim on his mind; but he ridicules the idea that he must know something of the laws of health, or of the diet that is best for him. He eats what he likes, and thus he gets out of order. He charges the indigestion to his cares in business; he thinks his nervousness is due to the strain on his mind in daily life; and so he keeps going far away from an understanding of the real cause. Then comes the break in his health, and he is compelled to study what to eat and how to throw off the danger. Oftentimes it is too late.

While it is true that all the functions of the body, digestion and circulation included, are out of order when the nerves are abnormal, no one has a right to draw an unfounded conclusion that the nervous weakness is the cause. One condition may cause the other. But the other fact is not to be forgotten that the nervous condition is almost always influenced by the tone of the stomach.

Errors in eating play havoc with the whole body.

It cannot be doubted that nervous weakness will lower the power of digestion or any other function; nor that indigestion will weaken the nerves. The point which we wish to make clear is that the trouble starts in the stomach. A long series of proofs establish this fact. In the same line of proof is the other fact that, in exact proportion as the tone of the stomach can be improved, in the same proportion will the conditions of neurasthenia be overcome.

When you find a person with perfect digestive habits, you will find one who never worries, and who cannot worry. This fact is so important that it ought to be made to sink deep in the mind of every individual. Let it be the corner-stone of your methods. You cannot deny it, for, if you do, you will be setting up a mere opinion against a mass of proof that is mountain high. Any

thoughtful person will at once admit the self-evident truth which is embodied in this statement: A person whose digestion is perfect never worries, and cannot worry if he tries. Things may go wrong in an avalanche, but the perfect condition of the stomach will buoy up the individual against all odds. We have abundant proof of this law, and every physician knows it to be true. To offset it, some will say that worrying will put the stomach out of order, for it causes digestion to cease or to become very weak; but the real fact is that there must be an abuse of the digestive powers before things begin to look blue. All dyspeptics know how closely allied their stomach condition is to their mental operations. It has been aptly said that the first era of depression was the wake or after-action of the nerves following indiscretion in eating so long continued that the tone of the stomach had at length succumbed. The growing injury to that organ can be readily felt as the errors of diet are continued; and, as the function gets weaker, the climax is noticed in the clouding of the mental horizon.

Then worrying begins.

And not till then.

Study yourself and find these things out.

The old adage of the Greek philosopher, Know Thyself, is the first law of common sense. To know yourself you must know the exact effects of your foods on your health, both of mind and body. You should know when your nerves are being weakened by influences which you should seek to control. Sickness is a multiform team of steeds that drive themselves when you slacken the reins. If you keep a tight rein you will direct and control them; otherwise they will proceed in their own way and land you at the edge of the precipice.

Let the invalid who moans the condition that verges on insomnia answer the question: How much have you studied the laws of health as applicable to yourself? And the reply will be, Not at all, as we do not think it concerns us. The doctors are educated for that purpose. This is not true. The doctor who will cure you of insomnia or nervous prostration or other condition of faulty nerves, must first of all make you a student of yourself and of the conditions that affect your nervous health; and, if you can say that you do not care to study such things, the physician must tell you that there is no other way.

Dead treatments never cure.

In conformity with this view, let us say that, during the past fifty years when the progress of medicine has been the greatest in all the history of the world, there have been no less than eight thousand great physicians who have been studying up the subject of the cure of neurasthenia; and, to the surprise of the outside student, all these eight thousand specialists have been arriving at one focus. They have not done much mutual work or study; each has been desirous of finding out facts by himself; and they have all found out the one fact on which they have all agreed as if they were a unit: The stomach is the seat of the effort to cure the disease. Hence all specialists in this malady start with the education of the stomach through diet. The importance of this fact cannot be overestimated.

Set this down in your mind: In proportion as you can improve or elevate the tone of the stomach, in the same proportion you will make it impossible to worry, or to lose sleep, or to get nervously weak.

But you cannot improve the tone of the stomach unless you pay attention to high regime. Nor can you succeed if you are guilty of venery. These are fundamental truths. Give them attention and then proceed to victory.

If you do not like to hem in your desires and your selfishness to this extent, but prefer to have the cure poured down your throat by the doctor, then draw your will and make your preparations for demise. There is no other outcome. The past has made the history complete and its monuments will stand to the end of time.

THE REST CURE.

This is one of the attendant methods of effecting temporary relief in cases that are acute. It is given here in the most successful of its plans; for there are a dozen or more kinds of rest cure. The following will prove helpful, but only for the purposes of relief as stated. The permanent cure must be built upon methods that deal with regime.

1. The principles of the REST CURE are two: The patient must not use any muscles voluntarily, and must receive outside aid in supplying the necessary substitutes of action. In other words, there must be exercise, but it must not require an ounce of the patient's strength.

2. To effect these results, the patient is put in bed and kept there six weeks. During the first ten days there must be no lifting of the arms, and no rising, even to a sitting posture. You can see that this involves attention from some one who has the time to give to the patient.

3. After ten days there must be a very gradual return to activity, but all in bed. The arms may be lifted and the body may take a sitting position.

During the first ten days, when there is to be no motion at all on the part of the patient, the attendant must do the following:

A Ralston Bath must be given before breakfast, and not after it. The habit of bathing *after* eating is dangerous, if there is any weakness of the nerves, and paralysis has followed the act. The whole power of the nervous system is needed to digest the food, for there is but little such energy at its best. Bathing is a tax on the energy of the nerves, as any neurotic well knows. The Ralston Bath must consist of the use of the hottest water that can be borne. It may be gradually increased in heat as it is applied until no more is endurable. Only one section of the body must be bathed at a time. For this purpose the body is divided into the following sections:

A. The head, neck and chest, as far down as the ribs extend.

B. The waist and hips to the thighs.

C. The legs and feet.

The first section may be bathed in the morning just before breakfast, the second at noon just before dinner and the third at the close of the day just before supper.

The water should not be hot when applied to the scalp, but it is not necessary to bathe that part of the head.

The pores are opened by this use of very hot water, provided they are gradually subjected to increased heat. The best plan is to find out what temperature may be endured, then use that; then make it one or two degrees hotter, and apply that; then increase the temperature by adding more water, using that; and so proceed to the end.

Some ice water must be at hand, which contains floating pieces of fine ice. While yet the body is hot from the use of the hot water, apply the ice water in small places with a very small sponge, and keep dipping it into the ice water so that the whole of the section that has been thus bathed may be subjected to the opposite

temperature. No time must be lost. This can be done in less than ten seconds. Then, as the skin is chilled and contracted, let the water from a basin of lukewarm water be applied with a large sponge, and followed by more of the ice water. Repeat this with water that is not quite lukewarm, and now end by applying the ice water freely with the large sponge. Rub dry with a coarse towel, and chafe the skin until it is all aglow. This will end the bathing of the section.

Now let the breakfast be fed by the attendant.

In fifteen minutes after it is eaten, let the attendant massage the bathed section. This is done by lifting the skin between the tips of the fingers and the wrist or palm; also pressing down into the skin with the clinched fist; also laying the whole hand flatwise on the skin and jarring it forward and back, and right and left for a minute; also making efforts to move in parts of circles with the pressed flat hand; but there must be no rubbing in the massage, for it deals with the inner flesh and not the surface of the body. Then let the little finger edge of the hands be used in the chopping motion all over the section. All these massage movements should be repeated until a whole hour has been spent in the performance. It will be supposed that the attendant gets the exercise; and this is true; but the effect on the inner tissue of the body is very great if all the foregoing variations of motion are faithfully performed.

Just before the noon meal another section of the body is to be bathed in just the same way as already described; then, after the meal is over, another hour of massage is to be given. At the close of the day the third section is to be bathed before the meal; and the massage for another hour is to be given.

This gives the patient three hours per day of exercise of a negative but most beneficial character; besides the advantages to the system of the Ralston Bath.

For the first day or two the patient will grow weary of the monotony; but after that the days will come and go rapidly, and there will be a feeling of expectant hope of perfect cure; for the acute form of the nervousness will be gone.

The diet must be the same as already given.

After the tenth day, the patient may use the arms and legs and may begin to sit up little by little; but not with sudden activity. Let a full month pass before there is great exertion. Then there

may be self-massage and self-bathing as far as these can be done by the patient. In the fifth week on the first day the patient may put the legs out of bed; then, on the next day, the feet may touch the floor for a few seconds; and gradually the use of the limbs will be regained.

When the six weeks have passed there should be a full adoption of high regime as stated in the book of Inside Membership, and this should be maintained for a full year.

There is no case of nervous prostration that will not be cured by this treatment. It is severe and taxing and requires observation of its provisions; but life is better than premature death.

To come back to the subject of worrying, we have had occasion to follow out many interesting cases. In over six thousand it has been seen that when the mood of worry or anxiety is on the patient, the respiration is almost unobservable. It has been, and still is, the subject of wonder, why worry will stop digestion, why bad news will take the pleasure from the feelings and lower the action of the heart, or why anxiety and depression long persisted in will bring on anaemia and atrophy.

In trying to get at the reason for these influences of the mind over the functions of life, we must find some connection between the former and the latter. It is true that disappointment will suddenly check the flow of the gastric juice to the stomach; and it is also as well known that all the membranes will become inactive or will so far lessen their operations as to become abnormal, under the stress of a shock to the expectations of the mind. These are not theories, but facts that occur in every well understood life. No person is exempt from them. The slightest attention to the matter will show proofs in abundance.

Now comes the theorist and says that worry must be the cause of ill health and weak digestion and faulty nerves. Why set up such a theory? The answer is that it is plainly seen that worry does all these things. No, it is not. Worry will stop the action of the stomach and lower the power of the heart, but there is always a quick rebound when the organs are in their normal condition. It takes a great blow to interfere with healthful conditions.

On the other hand the weaker the digestion the more easily the mind will worry. As the disordered alimentary canal becomes worse, the merest trifles will become a source of anxiety, and every-

thing will go wrong. Things that, in a body that knows no indigestion, would be mole hills of insignificance, become at once mountains of seriousness when there is dyspepsia of gastric disturbances.

A man or woman can bring on the weakness of the stomach by constantly eating the foods that are forbidden in chapter twenty-one of the book of Inside Membership. Continued indiscretion in eating will bring on the very conditions that cause worry; and the latter mood will go on increasing as the stomach is abused. But, on the other hand, no person can bring on the habit of worrying by any effort in that direction.

Physicians say, Do not worry. They tell their patients that they must not let go; which means that the patients are supposed to be able to control their tendencies to worry. But this mood is the reflex action of the functions themselves, and it would be a brave mind indeed that could hold up and not let go. There is no power but that which is found in the development of personal magnetism and self-magnetism that can endure the strain of the disordered functions on the mind, and you cannot advise sick people to take up a course of training as a means of cure. They are in that condition which forbids an effort of such a character as practice and training.

It is only in tendencies of the nerves to go into hysteria that the will power has control. In fact there is no other cure for the hysterical person except through the mind. An illustration of this power is seen in the following cases: A young lady was prone to weep on the slightest occasion. She applied to a firm for a position. They knew of her tendency to weep easily, and, while being willing to employ her, they wished to cure that trouble; and so told her that they would give her the position were it not for the fact that she was a cry-baby. This worried her considerably; so much so in fact that she could not cry, and the result was that she kept watch over her habits and completely cured them. Had the remark not been made as it was, she might have gone on for years growing more and more hysterical all the time.

In another case a wife who could not influence her husband in any other way, and who knew that he could not resist woman's tears, made a point of weeping whenever he scolded her or crossed her wishes. In a year or two she had become hysterical in full degree, laughing and weeping by turns on the least provocation.

Her condition had been brought upon her by her own methods, as she had never before shown the slightest indications of hysteria. The husband consulted a specialist, who advised the following plan of cure. The doctor knew the wife's propensity for listening at the door; and he held consultations with the husband for the benefit of the wife. She heard every word, as they planned to have her treated for tumor due to hysteria. She did not know that such a thing was unlikely; and the deep secrecy of the conversations seemed to prove to her that they were to act suddenly and without her consent. It was agreed that if a certain medicine did not cure her habits of weeping and laughing in a month, she was to be drugged and operated upon with the knife. The medicine was water with some harmless coloring matter in it. She kept her counsels, and took the medicine faithfully, as she had a horror of being cut open. Not only did the cure come, but it came at once.

Hundreds of other cases confirm this principle.

In almost every case where the disposition of the patient can be worked upon by methods that do not create suspicion, the determination to get over the trouble will bring success.

This shows clearly that hysteria is due to encouragement on the part of the patient. She can make or break the habit. As long as she can be nursed and petted, she will go on increasing the habit until she is a nuisance to herself and to others. All weak women like sympathy. There are few women who do not know the efficacy of tears well shed. They lack magnetism, and in its place they use the other weapon of power, the tyranny of tears.

A certain number of women in every locality have personal magnetism, or the ability to influence other women, and men as well, by the charms of their sex, or the subtle life within the nerves; and there never was a case, and never will be, where a magnetic woman had hysterics. She uses the natural gifts of a nobler power. It is the one who lacks personal magnetism and self-magnetism who will seek attention and sympathy by the use of tears.

You may follow every such case, and give it an honest study, and you will find these two laws working through them: the magnetic woman has a power that does not need hysterics to gain attention and sympathy, while the unmagnetic woman is compelled to shed tears when she is affronted or piqued. From this giving way in

one direction she soon learns to give way on the laughing side of her nature. For the two operations, laughing and crying, are made in the same way: the diaphragm vibrates in one as in the other. In laughing its motion is more rapid, and the effect is to produce the brighter mood. Many persons can laugh till they cry, which is an old fact; and many others cry themselves into laughter. Let a woman place her hand to her face, and cover her eyes with a handkerchief so that her features are not seen, and then let her make the sound of mild laughing or mild crying, and no person can tell the difference. This accounts for the fact that the hysterical woman laughs and crys at intervals or alternately; and she goes off as readily into a fit of laughter as into one of weeping. It all begins, however, with weeping for sympathy; and this soon educates the diaphragm, or floor of the lungs, to let go on the least provocation. There is much philosophy in the study of hysterical women. A few men have feminine minds, as is seen in the great work on the Two Sexes, and they let go as easily when they educate their moods in the same way.

But this is not the kind of nervousness that is born of worrying. It is true that the hysterical woman will let go at any cause, worrying as often at nothing as at an overwhelming catastrophe. Indeed it is claimed by some writers on the subject that severe calamities are cures of the habit. This has been the case in almost every instance where well-to-do women have suddenly become poor, and have been compelled to do hard and humiliating work. The tendency to hysterics has entirely disappeared.

There is so much that seems cruel and heartless in these views that we dislike to repeat them. The law that is at work in woman nature is the creation of a power that we do not attempt to analyze. That it is a law seems to be admitted on all sides.

But, whatever may be the facts in connection with hysteria, it cannot be justly claimed that neurasthenia is controllable by the will, or that worrying can be prevented when the stomach is out of order.

Much has been stated in all books that treat of nervous weakness to the effect that the MIND is largely responsible for the condition of the nerves. Advice by the ton is given to sufferers, telling them to keep the mind on subjects that will not lead to worry. Try to forget business and all matters that cause a tax on the thoughts and attention.

Some years ago, Ralstonism discovered the peculiar law that, if the muscles of one part of the body were severely taxed, and then another part of the body were given as vigorous exercise, the former part would become rested. For instance, if a person were to stand on one leg and raise and lower the body until exhaustion seemed at hand, and then, without sitting, were to stand on the other leg and repeat the action of raising and lowering the body, the first leg would lose all its weariness; whereas, on the other hand, if the body were to rest immediately after the use of the first leg, would be made sore and lame from the unusual exertion. This is due to the fact that the blood is called from the first to the second part of the body, and weariness is relieved.

This law may be tested and proved in a few minutes by any person. It plays an important part in many ingenious exercises in the great system of Ralston Physical Culture that is now in vogue in all parts of the civilized world.

Ralstonism also discovered the law that, if the mind were taxed by one line of severe thinking and then rested, the brain would go on throbbing and would refuse to be quieted; but, on the other hand, if the mind were made to pass from one line of mental interest to another, and still on to another, and kept changing through a series of useful and valuable employment, the over-taxed portion of the brain would be rested and revived. This has been made the subject of the most careful tests during many years, and is still under the supervision of a number of investigators who seek the solution of problems by its aid.

The human mind naturally demands certain excitement of its faculties in many directions. To arouse its attention in one direction only, as is the case with the nervous business man, or with the nervous housekeeper, or with the nervous bookkeeper, or with the nervous musician, or any other nervous individual, is to prevent the relief of the blood circulation and throbbing that compel the thoughts to remain active in one line only. Hence when you cannot sleep at night you will find that your mind is thinking of some one line of things that causes you to remain awake. If you had a variety of mental interests you would get relief at once. But the variety must be arranged along the lines that nature seeks to establish in every human being. Certain kinds of well-balanced mental interests are to be sought, and they may be briefly stated under the following plan:

Humanity was not created for continuous indoor life. Nature also includes pure food, glame and cheerfulness; so that it is not separated from the cardinal points of health. Of course we do not expect our members to change their habits very much; but a little step taken occasionally toward the right direction is very helpful. Also let nature be studied, thought of, participated in, and made a frequent companion.

No person can expect to get health and happiness who turns day into night. The human body is made up of vegetable cells and the same laws apply to both. No gardener would put his plant in a closed, dark room in the daytime, and give it its only light and activity of cultivation at night.

"Rest not, haste not" during the growing, active hours of the day, is the modified, but accurate proverb of the best humanity. The body was not made for idleness. It has a multitude of muscles, and their possible faculties are countless.

Play is the impulse of youth. It is the comedy of the mind, the heart and the muscles. All kinds of animal life indulge in play. There should be a play-hour for adults; and it has been amply proven that the longer in life a person keeps up the play-impulse the greater will be the tendency to youthful conditions. Cards, games of chance, and other inactive amusements are not play; they, as a rule, are hurtful to mind and body.

Work should never be made slavery, or mere drudging to it. Some persons possess brains that are incapable of education, and they are designed by nature to do the drudgery of life. The natural rule is this: When a person's brain is incapable of progress in the study of mathematics or language, that individual is intended by nature to do the menial work for others who can make use of the mind. But this does not mean that brainy people shall not work. The brainier the man or woman the greater demand should be made upon the muscles by way of balance; but all the work should be of the skilled order, and not in the line of drudgery. Each finger and thumb is a separate piece of machinery, not intended to be used all the time together or in groups. The skilled work of weaving, knitting, embroidering, painting, carving, chiselling, making lace, and scores of other useful or dainty home tasks that were once indulged in by refined and beautiful women, are splendid employments to revive; and every man should spend an hour or two each day in manipulations of the

fingers that call for skill. Every variety of muscular change is reflected in the brain; and the brain builds the face; hence the best types of female beauty and manly virility are found among those who employ the muscles skilfully, other qualities being the same. No skilful man or woman has an ugly, homely or repulsive face.

Cultivate art. This means the development of taste and judgment in all things in the home, in dress, and in social functions that arouse a true appreciation in the mind. It includes the study of harmony, design, symmetry and other elements of beauty.

Mathematics ought to be mastered by every man and woman, for the sake of the strength it will give to the brain and the depth it will give to the mind. It was the chief study of George Washington; for he was a surveyor. It has more branches and uses than any other accomplishment. It measures all the earth; it is the sailor's guide at sea; it is the basis of railroading and engineering; it is nearly all there is of astronomy; it is architecture, which is one of the most beautiful of studies; it is business, and banking, and bookkeeping, and many other things. What we refer to in this book is not a special branch; but a little general practice in some line of mathematics, just enough each day to keep the brain strong. Take examples in your old arithmetic, or in algebra; and go through a few of them daily. If your brain surfaces have been made shallow by gossip, or novel reading, or newspaper gush, you will hate mathematics.

Cultivate history, for it is a correct and impartial statement of the important doings of the world, not only of past ages, but also of yesterday and to-day. People, however, prefer gossip; and the public press is taking advantage of this abnormal spot that dwells in most brains, and is feeding it the sewerage of sensations, crimes, horrors, suicides, sarcasm, cartoons, caricature, gambling-race-news, and everything else that the most depraved motives can concoct in the form of mental garbage, and serve on the platter of literary imbecility. The press might be a valuable exponent of news. The mind that is well-balanced should appreciate the true nature of the study of history, and should keep in touch with current events.

Cultivate literature. This means choice, elevating reading, as opposed to the cheap novel and sensational news just referred to.

Study language. The human mind was made for the study of language, and the brain has a very large department devoted to

the possibilities of this study, which is generally neglected in toto. One of the most satisfying of all accomplishments is the acquisition of the ability to speak in another tongue; and, to the mind that is familiar only with the diction of the home and street, a broader English is another language.

Music is natural to all normal individuals. One need not sing or play, if not so inclined, but there should be a wholesome love for real music. We believe in the effective power of classical music, and not in the usefulness of the cheaper slang song, and rag time of the age. The latter are the legitimate fruit of the shallowness of mind referred to in previous pages in this chapter. Variety of music has its value; and the ballad airs are really classical. Yet the mind of the great public lingers longest over the jingle of the coon song, just as the shallow pools of thought find the cartoons and caricatures of the press good material for the caliber of brain they possess.

Cultivate a love for poetry. Every true mind loves flowers, whether in song, in the garden, or in literature. When there is a love for flowers and music, when there is an appreciation of the refinements that make men and women gentle, then there is always a keen desire for the flower-garden of literature—poetry.

Every healthy mind appreciates the beauties of nature. They stir the soul of the true woman and honest man. They have no effect on other people. The most beautiful garden that ever bloomed might be passed in silence and total darkness by the individual who gets mental pabulum from the gush and trash of the daily sewerage of newspaper and novel. There is no happiness except in the enjoyment of the things that bloom or harmonize with them; beauty in field, garden, landscape, sky, picture, art, dress, furnishings, adornment, and the elevated diction of prose and refinement of poetry. People who find it possible to appreciate these things live in a world by themselves; all others wonder what there is to enjoy in them, and caricature them in garbs of ridicule. A beautiful mind neither creates nor enjoys ridicule or caricature, no matter at what they may be aimed.

The foregoing plan has been well tested as a means of giving the brain its greatest strength. It is but one side of the regime of a high standard of living. But it holds its part with the other portions of the great scheme of building up the conditions of life that are sure to bring relief from neurasthenia.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 9

Faulty Memory

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THE GREAT MEMORY TREATMENT.

A faulty memory is a disease.

In a state of perfect nature the brain is able to hold its impressions and to recall them at will. The most healthful minds, whether in the ranks of civilization or of savage life, are endowed with the power of memory to a most wonderful extent. The humblest brain is oftentimes the strongest, and its faculty of memory the most acute. It is for this reason that great men and women rise from the lowest strata of humanity in much greater numbers than from the grades of cultured ease.

Old age is a disease.

One of its indications is the effacing of the mental storehouse of impressions.

Paresis is shown by the loss of memory. Softening of the brain is preceded by inability to remember people and ideas. Insanity is marked by a blank mind in coherent matters.

All grades of mental health are found in the world; and disordered minds are generally associated with defective memories. There are very few persons who have the power of holding and recalling facts and details of great range; and, almost without exception, in proportion as they lack the power they are failures in life. The names that have outlived the rolling decades belong to persons who have been strong in this special faculty.

It is the disposition of people to belittle the value of the memory. But what is there in living, either in this world or the next, if memory ceases? If you are not cognizant of your present existence, when the morrow comes you might as well be born a Smith or a Jones, or some other individual who is no part of yourself, for it is only in memory that you retain your identity, as far as you have knowledge of the past and present.

The mind of the healthful child is necessarily strong in its ability to hold impressions. Yet it forgets almost as readily as it takes hold of details. If the future of that child is to be important, it will become so through the increase of the faculty of memory as the basis. Let it lack the power to retain ideas and it will become weak in mind. The most important step that a

parent can take is to train the infant mind to the habits of retention and recalling facts. It is not an education; but is quite the opposite. Education leads forth and draws out the latent forces of thought; while memory stores away and holds for constant use many ideas that have grown out of impressions made upon the brain.

No one can begin too early in the life of the child to teach it the art of never forgetting important matters. For this purpose it is not necessary to make use of some artificial system of building up the faculty of memory; but to employ the natural processes that arise in the course of each day's existence.

The best of all plans, not only for the child, but for the adult, is to set up a certain number of actual occurrences each day as the important things to be held in mind. We have seen this plan work wonders in many cases; and it has no failure except where the individual is actually lazy. The principle on which it works is the most natural that could be employed. It recognizes the mind as a surface on which impressions may be written in shallowness or in depths; and this law holds true under all circumstances. If you write on the sand in fine, thin lines, you will lose your impression ere the next wave has receded. If you dig into the rock with the force of the chisel, you will have the impression forever in its full strength. It is exactly the same way with thoughts.

Let the child go to its bed at night with no review of the transactions of the day, and the mind will be at a standstill. On the other hand, let it recall one great act or transaction of the day, and be told that it must not forget it, and the mind will write the impression deeply, and be able to recall it at will. On the next morning, let the child be asked what occurred on the day before that it most clearly remembers, and it will repeat the transaction at once. On the next morning let it be asked what was the chief fact of the second day before, and that fact will still linger. Otherwise it would have been lost entirely. This reviewing of it causes the brain to take hold of it through the deeper fibers and thus to get a much more lasting impression.

Then two facts can be made use of and carried over for two days. After this use three facts, then four, and so on until you have ten in all. The next step is to use unimportant facts instead of the important ones.

This is the most satisfactory part of the training, as it teaches the mind to retain anything at will, not merely the things of great importance.

One more of these preliminary steps is to be considered, and that is the wide diversion of ideas, so as to bring the brain into activity in all its uses. Let us now give examples of what is to be done.

1. The thing that is most important in the history of the child's life for the day is to be recalled. We will say that an uncle has called and made a brief visit, during which a gift of a box of candy was brought. The child will recall that its uncle brought it a box of candy.

Let this be asked of the child for the next two days, as well as at the time of retiring that night.

Then two facts of leading importance are to be added, as that there was a fire in the next house, if such be the case, and also that the child went driving with its parents. Then let these be repeated for the next two days. Go on adding the important facts until there are ten in one day.

Then take up the unimportant things, as the fact that the door was left open by some one, or that the chair was not close to the table in which some person sat; and begin with one of these, then take two, and go on increasing as before. This will make a series by themselves.

The third series will be made by diverse interests, using any kind of fact, whether important or not. Such variety of matters will keep the mind balanced. One set may be seen as follows:

Two and nineteen make twenty-one.

Birds make their nests in the spring and depart in the fall.

The sky is underneath the earth to China.

Music pleases the ear.

Flowers are beautiful when they are fresh.

Seeds put in warm, moist ground will grow.

A noun is the name of some thing, place, or person.

Bad people are not happy.

Iron sinks in water.

Jewels are the flowers of the sunken earth.

Pictures on the walls of a home make us think of other parts of the world.

The ocean is a curved surface.

It is well to use one such fact and make it grow by adding one every three days, until ten can be carried. You may select thousands of ideas in like manner, and thus keep a train of thought before the mind of the child, proceeding only as fast as it is able to carry the things in its memory.

This is not taxing. The child likes it. After a few weeks it will be doing this very thing itself.

When we are asked at what age it is wise to begin, we say that a few very simple facts can be used when the infant is in its third year. We have seen it done when the child is only fifteen months old; but this was experimental only. We have known of three facts being carried from the age of fifteen months to the age of fifteen years; so that there was an abiding recollection of the actual occurrences; but it was accomplished only by beginning at the very day, and repeating every day for a long time, and finally once every three days, and then once a week, until the mind held on to the details without coaching. As a rule no person recalls the events of the first three or four years of life; not even a great disaster.

By this simple process the brain becomes strong in the most remarkable begree. This is not theory, as we have tried the plan with our own children, and their powers of mind and remarkable memories are easily tested. But other families have followed our advice, which is as old as a generation, for these laws have been in private use for that length of time.

What is advantageous to the child is equally so to the adult; the only difference being the use of larger ideas. But we know of thousands of minds that cannot retain even the simple ideas which we suggest for children. There are more than nine hundred persons in every thousand who are wholly incapable of carrying on this easy process; and the reason is that they are used to shallow thinking, and never to deep activities of the brain. There is plenty of hope for them, as they are subject to the same improvement as children, except that it will not start as quickly.

It is to benefit them that we unfold the present plan of practice. In order to be understood, the system should be explained on its scientific side; and this we will do now.

For the purpose of understanding this system of memory-culture, we must imagine that the brain is divided into three

thicknesses, as far as its main mass is concerned. Were this mass absolutely smooth it would be a covering of considerable bulk; but as it is indented it makes as much surface as possible, and this is done by convolutions and interstices that are very numerous. The economy of nature thus presents an immense amount of surface on which indentations are to be made. This surface may be supposed to be three-fold in its relation to memory:

1. The film or shallow surface.
2. The common impressions.
3. The deep impressions.

The surface of the brain is ever-changeable. New tissue is constantly taking the place of the old. Hence the impressions that reach only the surface are not lasting; they are wiped away by the rapid growth of new cells that take the place of the old ones. The depth of these surface impressions is so slight that they fail to establish shape. All deep impressions set up a certain shape to parts of the brain's convolution that they affect, and, when new cells come, they take the place of the old ones and thus preserve the shape that has been established.

This is the law of identity.

An illustration of this is seen in the wrinkles on the face. A certain kind of disappointment will draw the features into a position that is in harmony with the feeling. If the pain is severe, the face will form wrinkles that will stand as evidence of the cause; but a light, transitory pain will send a wavering shadow over the face that will pass away into nothingness as soon as it is born. The expression that rests on the features of any person is the story told by millions of wrinkles too fine to be seen by the naked eye; and yet that expression is lost when it is magnified by a glass. Each impression that enters the brain forms part of the expression that rests upon the face.

The skin of the face is being woven every minute of the day, and the thoughts of the mind are the threads that enter into the fabric.

Superficial thoughts make a superficial face. A perfectly smooth face is expressionless. A woman of great beauty was very attractive to persons who were at least ten feet away; but, close to her, she had a coarse skin. With a desire to create a beautiful face at short range, she employed a Parisian enameler who took out every wrinkle and gave her a skin of velvety smoothness. The result was that her beauty was totally lost, because a

blank, doll-like, dead-clay face was unattractive. When its expression was lost, it ceased to possess the power to attract.

What is true of the face is true of the brain, and the wonderful part of it is that the same influences or causes that affect the face are at the same time doing as much for the brain.

For the purpose of ready illustration we must deal with the organ of the mind as a three-fold covering, now deep in its convolutions and interstices, though perhaps not indented intricately as yet. The convolution and spaces are the plan of nature to allow of very great memory.

To start with, let the fact be fixed that the surface impressions have no depth and are never abiding. No person has need of remembering all the things that are said and done during the day. In order to save crowding the memory with a mass of useless details that would in time pile up nothing but debris, nature has so arranged things that the unimportant things said are allowed to strike and die upon the surface of the brain tissue.

This is to be known as the outer covering, or superficial mind. It is most exposed to the circulatory changes and to the mucus fluids that wash the brain; hence it is an ever-shifting surface, a mere film of transitory ideas and impressions. This is a fortunate arrangement of nature.

It can at once be seen that memory is a faculty of the deeper tissue of the brain. It is in this deeper tissue that the permanent forces of a healthy mind reside.

These illustrations are employed as an aid to understanding the methods by which health and sanity are secured in the brain. The technical statements would not be understood, nor would they afford the slightest aid if they were comprehended. The following principles remain the same in either case:

1. An idea standing absolutely alone cannot be remembered.

2. An idea that is never repeated in the mind cannot be remembered.

3. Mere repetitions do not deepen the mind's grasp of an idea, nor give it greater power of memory.

4. Exceptions to any of the foregoing principles are always evidence of disease, as they denote shocks to the brain.

Getting below the surface of the brain is essential, and this is not easy unless the attention can be secured, held and employed for some associated purpose in life.

A brief examination of these laws will prove valuable. Under the first we learn that an idea that stands absolutely alone cannot be remembered. This shows that the purpose of memory is to weave a fabric, like cloth of warp and woof. An exception to this rule would indicate that the mind had been shocked, as when some horrible act has come to the attention and fastened itself upon the mind. All single ideas reach the surface or shallow part of the brain and die; and it is an advantage to get rid of them. Some crime, or some exhibition of terrible shock to the brain, or some matter that has risen up like a ghost in the pathway of the thoughts, may seize hold on the memory and refuse to let go; and this would prove an exception to the law first stated. It is not memory but a fixed and injurious impression.

Fear of coming poverty, or the apprehension of some doom will keep the thoughts from their proper channels and prevent the healthful operations of the mind. Some persons live all through the day in excessive activity so that they may forget the things that thrust themselves upon them without invitation; but this is not memory control; it is the lack of control instead. When the busy action of the day's duties is over, then the ghosts of other things will step in and torment them. In all cases where sleep is difficult to secure at night, the sufferer lies awake and thinks over one thing after another, but is always coming back to the ideas that have seized hold and refuse to let go of the mind.

"If I could only stop thinking," is the common remark. New lines of thought are cultivated, but the few prominent things that harass are always peeping around corners of the brain and looking in upon the attention like unwelcome apparitions. The case of the woman who met a horrible looking tramp, with bleeding face and an eye hanging out upon the cheek, and who could see nothing else for weeks and months, is an illustration of the force of a single idea that takes possession of the mind contrary to the first principle, but in accordance with the fourth.

She could not forget.

She had no control whatever of her memory; for the healthful mind is able to throw off an unwelcome thought at will.

This shock to her brain kept her awake at night; and it was found necessary to keep the lights burning and some trusted companion in the room with her. For a long time there were fears that she would lose her reason. The sight had not only

penetrated the surface of the brain but had gone into its inner depths, and there imbedded itself; but it also took complete possession of all her thoughts. Everything that was pleasing or diverting was brought to her attention, and events were arranged with a view to giving her new trains of thought, but the one idea could not be forgotten. It was at this junction that she was given the study of the principles stated, and she found wherein lay the trouble.

Faulty memory, it will be seen, is the lack of power over the thoughts that insist on remaining; and is also lack of power over the ideas that should remain but that become evanescent and escape.

The second law states that an idea that is never repeated in the mind cannot be remembered. We will examine this a little farther on.

The third law says that mere repetitions do not strengthen the mind nor give it greater power of memory. This is seen in the common habit of trying to grasp ideas by parroting, or saying the words over and over again. A child that repeats by simply restating the idea will never have a living grasp of it. We have seen students, young and mature, who have tried to translate Latin and Greek, or other language, and who would look in the lexicon again and again for the translation of the same words; and it is not over-stating the facts when we say that most students look up the same words fully two hundred times before they fix them in the memory. The reason is that the mere reptition of an idea is not helpful; the mere sight of the word and its English equivalent will not suffice; for that kind of studying has no root deeper than the surface of the brain. Any reader of these pages who has passed through such experiences will at once recognize what we mean.

There is no memory in the surface of the brain; or what, for convenience, we call the outer layer of the brain. That is the function that is intended to be used for the commonplace transactions of the day, and then to go out of use forever as far as they are concerned. It is like a post office that receives and forwards the mail daily and retains none of it. Most of the letters are not valued as property or as records to be kept; but some of them have such value and are passed on to be retained in vaults, archives and places of permanent safety. The surface brain is just such a

medium as the post office. The few rare things that should be kept or treasured in the memory are to be sent, or ought to be sent, down deep into the third brain-layer; while the matters of general information that make the mind rich and the thoughts wise are intended for the middle layer of the brain.

Hence it will be seen that the depth of the impression alone is the secret of memory; the shallow surface-impressions having no abiding power; the deeper impressions holding themselves ready for use and reference at all times during life; and the deepest of all the impressions making the guiding facts of every great life.

All this is the result of culture, or rather of habit, for habit is culture good or bad.

There is no line of training or education or whatever else you may choose to call it that has such value as this. Let it be made the first and always the chief course of training in the existence of every intelligent human being, child, youth, adult and aged. Even the old folks will hail as a blessing the faculty of memory that connects the choosable events of the long past with the present, and keeps in hand the associations of to-day in all their intricacies.

By referring once more to the four principles, or laws, we find that the pith of the whole business is ascertained by the union of the first with the second. While they are stated negatively, their opposites are necessarily true. What is this duality of law?

An idea that stands absolutely alone cannot be remembered. An idea that is never repeated cannot be remembered.

The dual law then is this: Association and repetition.

From the beginning of the arts and sciences there have been innumerable inventors of memory systems. We have seen scores of those that are called the most effective; but we have never seen one that was not based on this dual law: association and repetition.

You can invent an effective memory system, and perhaps sell it to the world for a fortune; but you cannot avoid the use of this dual law: association and repetition.

If you produce some system of developing the memory, you will have success exactly in proportion as you make use of this dual law, and can secure its adoption with ease and effectiveness. It is unnatural to attempt to force any other plan on the mind, as no other is within the processes of the function.

Try to apply this dual law.

We might end these lessons here were it easy for you to understand what is meant by the two parts of the law. But association is based upon the weaving process of the brain; and this is not at first clear to the student; while repetition is founded upon the act of going to or from the idea, and this is still more difficult to comprehend without explanation. Thus the dual law unfolds itself into a four-part law, as follows:

1. a. ASSOCIATION.
   1 b. WEAVING.
2 a. REPETITION.
   2 b. APPROACH or DEPARTURE.

Under the law of association it is necessary to weave the fabric in which the idea is placed, if you wish to retain it permanently, or if you wish to make the brain-tissue strong. The reasons are very plain as may be seen:

A single idea, free from association, impresses only the surface of the brain.

An unrepeated idea impresses only the surface of the brain.

The surface of the brain is intended by nature for transitory and forgetable ideas; hence the use of it exclusively will produce a weak mind and allow of no development. The under or thicker tissue must be impressed.

Repetition should not be parroting, nor should it be automatic.

Let us see what these mean; for they are to-day the most faulty kinds of mental action.

Parroting is the repetition of ideas without association; and the mind is conscious of the process.

Automatic memory is the repetition of ideas from mere habit.

Both faults come from the shallow surface of the brain. The first is a conscious effort to memorize by a mistaken method. The second performs itself, and is an attribute of brute and humanity.

The brute species do not reason out the deeds they perform. They are led to their acts by a memory of some prior event, or by the instinct of the third brain. The child just born, or the young animal that has never had any experience in the world, will begin to suck and will take in its food at the outset with as much skill as if it had done it thousands of times. This is instinct and is controlled by the third brain, or medulla. But if an animal has been fed at a certain place, but once only, it may go there again; if fed twice there it will go there again; but, after being

fed there a number of times, and finding its food by accident in another place, it will divide its attention between the two places until the second place has been established by constant repetition without omission. Let it be fed at place number one for fifty consecutive days, then at place number two for fifty consecutive days, then at place number three the same length of time, at numbers four and five the same; and we have the fact that the animal has established its automatic habits for five times; the second brain taking up the work of directing the muscles to repeat their previous experiences. Now, after the animal has found out that the feeding place is changed every fifty days, it will come to expect a change at about the fifty-first day in every instance. When no food appears anywhere, it will hunt about the fifth place for a while, then go back to the fourth and hunt about, then go back to the third, and so on until it has thoroughly examined them all. As the first was the beginning of the episodes, it will divide its attention between the first and the fifth places, and finally be on the lookout for the prospective sixth.

Automatic memory is not genuine memory. It is far from it, yet it is the only memory of species below the human. Dogs, horses and other brutes are said to be able to count, as is seen in the shows; but that counting is always based upon a trick which deceives many in the audience. The animal is trained to the cheapest or lowest form of automatic repetition. A much higher form of the faculty is shown in the following experiment which nearly all animals will take to very readily:

Erect ten feeding booths in a field of liberal size, so that no two booths will be very near each other. In the booth that is at the east, place the usual rations of the animal at the eating time. Let the animal by wandering find it unassisted. Repeat this for any number of days less than ten; say for eight days in succession. On the first day the animal will hunt a long time for its food, but it will find it. On the second day it will probably hunt for a minute or two, but will soon go to the east booth which we will call number one. On the third and all remaining days it will go automatically to that same booth. When, on the ninth day it goes there and finds no food, it will be puzzled. A long time will elapse, perhaps, before it will go to booth number two. The third brain, which is instinct, tells it to hunt for food; but the second brain, which is automatic memory, tells it to go where it went be-

fore and found food. After a while the animal finds booth number two by accident, while hunting. It is somewhat puzzled. On the tenth day, or the second day of the second series, it will go first to booth number one, but will soon hie away to booth number two. No time will be spent in hunting. Here the automatic memory is passing out of the first episode into the establishing of the second. On the third day of the second series, the animal will go to the second booth, and so on to the end of that series. When eight days have been completed, the food is placed in booth number three on the first day of the new series. The animal will go to booth number two; it will find no food; it will not be much perplexed, for it knows the food is somewhere. It goes to booth number one, for the old automaton is just as much alive as ever. Finding no food there, nor in number two, it takes its course directly to number three. It is there fed for the full eight days of the third series. On the first day of the fourth series it finds no food in booth number three; it goes to two, then to one, then to four, and there it is fed for eight days. On the first day of the fifth series it goes to booth number four, then to number three, then to number five, omitting numbers one and two. It has caught the idea that the change is onward toward the west. It is beginning to catch the idea also that a change is to occur at the end of a series of days; and, before it gets through all the series, it will probably have learned to count eight. If not, it will soon do so by going back to the beginning after all ten series have ended.

This is not real memory. It is not proof of reasoning power, as many suppose. It is automatic repetition, or the adoption of a habit. Some unthinking readers will ask how the animal can count as far as eight, if it cannot reason. The frequency of repetition is automatic. Time is one of the simplest forms of the automaton in the physicial brain; for any animal can be quickly taught to expect its food at a fixed time, just as a person can learn to wake up at the same minute every morning. The lions are fed at a fixed hour in the city gardens. Come and see them. A few minutes before that hour they are uneasy; they walk about restlessly; they lash their tails and roar; they have no clock or watch, but their stomachs have time-clocks. It is an automatic action of the brain.

The fault with the human mind to-day is the prevalence of the automatic memory. It is not good for intelligent beings to allow

it to have so much sway as it now has. All faculties are meant for some use, but an inferior, animal faculty ought not to have a controlling use over all others.

When a person starts upon a new kind of employment, the details must be remembered. The first brain, or mind, takes them in and, after a few days of use, passes them over to the automatic brain. In this way the pianist learns to play with all ten digits at once; and the organist at the church uses his ten digits, his two feet, his eyes and his ears, all in perfect mastery over the finger scale, the foot scale, of many stops, the book of music before him and the harmony of sounds that the great instrument emits. His mind is at work as a general director, but it cannot think out the myriad little deeds that his body performs. They are the result of automatic memory. Some professions, but notably that of music, depend very largely upon the automatic memory; hence an indulgence in them unfits a man or woman for the great duties of life in proportion as that indulgence is out of balance with the full round of other faculties.

THE PARROTING FAULT.

Scholars of every age in the public and private schools are taught to do their memorizing by the parroting method; or, rather, they are permitted to do it in that way. The answers to questions, the rules, the tables of arithmetic, the propositions in grammar and other studies are stuffed into the mind by imitative repetition. How does a student learn what a noun is? He reads the answer in the book and repeats it until the automatic brain can adopt it. But how much real knowledge is secured in this way? Practically none.

Suppose you wish to memorize a list of names, dates, events, etc., how have you been doing it? If very important, you will write them down. That is essential; and you will refer to the record if you can remember where you have put it. While writing is necessary in certain instances, it gives the memory no exercise. The present method is to repeat the names, dates, events etc., until they have indented the brain-tissue. You see that repetition is required, but it is not the right kind of repetition, for it will not indent the brain. The latter is put to no tax. It has no hard work to do. We heard a young man practicing recently to memo-

rize the dates of birth and death of certain great personages; and he was employing the old method, that which is heavy with age. He was proceeding as follows: "Shakespeare was born April 23, 1564, and died April 23 1616.—Born April 23, 1564, died April 23, 1616.—Born April 23, 1564, died April 23, 1616.—Born April 23, 1564, died April 23, 1616."—And so on. Nearly all pupils in the schools are using this old method, and their brains are dwarfed by it.

We admit that if a fact could be repeated in such a way that the blow of the repetition would tend to indent the brain-tissue, the old method would be a good one; but experience shows conclusively that single processes of repetition not only fail to indent the brain, but that they leave it smoother than when begun and thus weaken it. The whole secret is to repeat by different processes; in which case a very little repetition suffices, time is saved, the facts are retained, the brain-tissue is strengthened and mind-drifting is made impossible.

There is not to-day, there never was, and there never will be, any plan of memorizing without repetition. This being true, it is important to ascertain what methods are most effective.

Let the *parroting* method be turned into that of repetition with association, and note the result. The mind will *weave a fabric,* and this cannot be done by using the shallow surface of the brain. Take, as an example, the Shakespearean dates, and seek to produce out of them a series of secondary ideas; the latter being the woof or weft of the texture.

Primary idea: Shakespeare was born on April 23, 1564.—*Secondary idea*: This is the same month and the same day as of his death.

Primary idea: He died on April 23, 1616.—*Secondary idea*: This is the same month and same day as of his birth.

This association of ideas will tend to fix the date, April 23; but how are we to fix the year in which he was born, and the year in which he died?

Primary idea: He was born in 1564, and died in 1616.—*Secondary idea*: He lived fifty-two years; or, using the simile of weeks in a year, he lived one year of years. This is never forgotten even by an ordinary mind. Having this secondary fact as a basis, we need only one date by which to find the other. But how are we to get the needed date?

Primary idea: He was born in 1564, and died in 1616.—*Secondary idea*: The figure 4 prevails in these dates. This figure (4) ends the first date, 1564; its square (4 times 4) appears twice in the second date, 1616; its cube (4 times 4 times 4) appears in the last half of the first date, 1564; and the 4 is in the starting date 1564, and becomes the starting figure of the process.

All these things pass through the mind with the speed of lightning, and the repetition will occur as fast as one can read either aloud or silently.

You will at once say that the dates of the birth and death of Shakespeare are exceptional. But you cannot find any date or idea that you wish to fix in mind that cannot be woven into a similar fabric. We could find fifty secondary ideas connected with the Shakespearean dates, and enlarge endlessly upon them, had we chosen to do so. As another example which we come upon by accident, we find that in the year 1865, on September 5, a fire in Constantinople destroyed 15,000 houses and checked the cholera which had been raging there in the form of a fearful epidemic. This is the primary idea. The idea itself can be fixed by weaving into it the fact that the fire did a good service by checking the epidemic; for fire is cleansing.

But, supposing you wish to recall the year, the month and the day of the month, as well as the number of houses which were destroyed, how can you do so at one glance of the eye? No time is required in making repetition or in weaving the fabric of the warp and woof. The mind loves the process after a while, and will do the work with a rapidity that is amazing.

The secondary ideas as to the dates are these: The figure 5 prevails; it was in the year 1865; it was on the fifth day of September; and there were 15,000 houses burned. But how will the mind retain the month of September? It is the only month of the year that has nine letters in it; it is the ninth month; the word Constantinople has five more letters in it than the word September; and these little trifles, small as they are, serve to give the mind such a grasp on the whole idea that one reading, accompanied by one quick action of the thoughts, will so effectively place the ideas in the brain that they will not leave for years; and yet they will never intrude themselves unless called forth.

This is the perfect health of the perfect mind. It should be acquired by all persons.

As we arise from this writing a man who is the principal of a high school says to us: "How much is a cubit?" We ask him what he thinks is the length of it, and he says: "I can never fix arbitrary things in my mind. I do not know whether it is an inch or a mile, a rod, a fathom or a foot. There is nothing in the word to make it intelligible to me and I am always compelled to look it up."

We gave him the law of association and the process of weaving the fabric as follows:

Primary idea: What is the length of a cubit?—*Secondary idea*: The word cubit comes from the Latin word *cubitum,* meaning the forearm. The cubits of ancient times averaged about twenty inches; and, as the heights of men varied, the length of the cubit was uncertain. No one can say to-day just the exact length; but it is well to know whether it is a league, a fathom, an inch, or what else; and the idea is exact enough when we keep in mind that it is the length of the masculine forearm of a mature man, or about twenty inches. It is also six palms, or hand-breadths; and there was in vogue at one time the long cubit, which was seven hand-breaths. The Bible speaks of the "cubit and hand-breadth" as one measurement. This came from the habit of measuring the length of a wall or object by placing the left arm on the wall so that the cubitum would be in a horizontal position, then placing the palm of the right hand at the left elbow as the beginning place of making the next measurement, and holding the palm there until the left cubitum was moved past it. This would, of course, necessitate including the hand-width in the measurement.

After all this it would never be possible for any person to get mixed up on the approximate length and meaning of the cubit.

The names of measures and measurements in use in English are intelligible in as far as they are employed; but to a person who has not seen them used, they are cloudy ideas, and would have to be fixed by weaving them into fabrics, just as we have done with the word cubit.

An impression may be *shallow,* ORDINARY or DEEP. A shallow impression never makes memory. The brain-tissue is affected, but not indented. We can recall it at the time, or shortly after, but not a long while after its action upon the mind; as when we hear a remark and repeat it a few seconds later. The following incident illustrates what is a common experience with everybody.

A man was seated upon a lawn where there were several groups of visitors. He was talking in tones loud enough to be heard by every person present, although his remarks were directed to the group of which he was the center. His voice was heavy and could be easily heard. His remarks were casual and of no special interest. We selected one that would serve our purpose; it was something like this: "It will not rain to-day, but the paper says it will probably rain to-morrow." This was heard by everybody upon the lawn, but it attracted the attention of no one in particular. We asked the man to say nothing more for a few minutes, as we were experimenting. He remained silent. In thirty seconds we asked three persons, separated from hearing our questions, what that man had said about rain. One replied, "He said we would not get any rain to-day, but might look for it to-morrow." The next replied, "He spoke of rain to-morrow, but thought it would be fair the rest of the day." The third replied, "He said it was going to rain in a day or two."—It will be noticed that time was passing as we were proceeding with our inquiry. The last reply showed the passing away of the shallow brain impression. We allowed a half minute to pass, and asked the same question of three other persons. One replied, "He spoke of rain, but I did not pay much attention." Another replied, "He said it was going to rain. I do not know when." Another replied, "I heard him speak of rain. That is all I recall."—After the lapse of two more minutes we asked three more persons the same question. One replied, "I heard him mention the weather, but do not remember what he said." Another replied, "I have a faint recollection of his saying something about the predictions for to-morrow. I think he said it would be hot." The ninth person replied, "He said that the paper predicted fair weather for this afternoon, but that there was a probability of rain to-morrow. I have an important outing engagement for to-morrow, and I was anxious to know what the weather would be, so I absorbed what he said." This ninth person was the farthest from the man who had made the remark; but a special interest in the subject-matter caused the idea to take a deeper hold on the brain surface, and from that film it was transferred to the inner brain to be stored away for a few days.

Thousands of remarks are made every day that are totally lost after a minute, but that could nevertheless be recalled within the minute if the effort were to be made. This is a wonderful fact, yet

it is so common that it requires hard mental work to overcome the injury it does; for most persons hear without absorbing. A friend talks to you, and you hear, for your are not deaf; yet not a word gets into the memory part of your brain.—"You are not listening," the friend says.—"Yes, I am."—"What did I just say?"—"You said....." "Yes, that is correct. But what was I saying before that?" "For the life of me I do not know." This experience is common to all persons. There is very little reason for retaining much of what we hear. But in church and at lectures, as well as in the school-room, this becomes a fault. The minister preaches for nearly an hour, and the congregation know all that he says; they listen to it with care; yet when they get home they cannot recall the ideas or points unless some prominence was given to them in the sermon.

The habit of letting so many ideas die upon the surface of the brain soon takes away the power of a strong memory. This fact was recently illustrated by an experiment. We told the following incident to twelve gentlemen, all of whom were of good mental caliber. They asked for some anecdote that would illustrate a certain point, and we gave them this: "An Irishman was being cross-examined in court, but he could not understand what was meant by a miracle. The lawyer asked him what he would call it if a man were to fall from a ten-story window upon a brick sidewalk and not be hurt. 'I would call it an accident,' said the witness. 'But,' continued the lawyer, 'suppose he fell again the second day and was not hurt?' 'I would call it a coincidence.' 'Then,' said the lawyer, warming up with the prospect of victory, 'suppose that man fell the third day, what would you call it?' 'I would call it a habit.'" This incident was told but once. Every one of the twelve gentlemen who heard it was able to repeat it correctly within five minutes after hearing it; not one could get the ideas in their order the next day.

This shows how evanescent is the surface-brain. The same experience is had with dreams. All these sleep-visitations work upon the brain-surface; never any deeper. A dream occurs when the sleeper is on the way to waking up; in fact a person is nine-tenths awake during most dreams. As soon as wakefulness comes, the dream is fresh and vivid; but ten minutes later it is beginning to vanish. If it was a very impressive sensation, the dreamer may transfer it to the deep brain after waking up and thinking it over,

If it is not so transferred, it will vanish and leave only a faint trail along the line of memory. You can prove this fact by studying your own experiences.

In order to acquire a powerful memory the first thing to do is to avoid two things, for they are

TWO GREAT FAULTS.

1. Avoid automatic memory.
2. Avoid surface memory.

These defects have been fully explained in the preceding pages; and the only thing now to do is to acquire the ability to recognize them. If the mind can train itself to know either of these faults when they occur, it will soon drive them out of your life. Automatic memory leads to mind wandering and to the doing of things without thinking. Out of this habit comes the tendency to do and to say things from which the mind is completely separated. The automatic brain may work when the mind sleeps, and the body may walk about as in somnambulism. Yet, on the other hand, automatic memory is useful as an attendant to the active mind. Surface memory has some value, for it enables us to discard things that we do not care to invite into our living thoughts; but the act of discarding should be voluntary and of the will, not mere drifting of the mind.

Having shown the two great faults that stand in the way of memory development, let us look at the methods whereby the latter may be acquired. In the beginning it ought to be understood that the child's brain at birth is practically smooth. It is a life that is controlled solely by its vegetable functions. If it never received any ideas, its brain would remain smooth. Memory would be absent. For a year each sound it hears and each experience that comes to it makes an indentation on its brain, and the latter begins to grow. So evanescent are its impressions that most of them are wiped out soon after they are made. At three months the child will know its mother, for the special care of that parent toward the babe has indented its brain. Yet the indentation is soon wiped out. Most children who become orphaned of mother at any age under four or five fail in later years to remember the existence of that parent; and there are intelligent children who have been constantly with their mothers until the eighth,

who have then become motherless, and who at fourteen or fifteen have no memory of them. This shows how evanescent is the memory of the child.

Yet some of the impressions of childhood become life-lasting, for they sink deeply into the brain to start with, and are vividly recalled from time to time and thus remain.

This is excellent practice. A youth of twelve or more should be made to recall as much of his preceding life as possible; we have found children who could at that age go back to their second year. Then the leading facts of such era should be rehearsed every year. This is called bridging the memory. It can be begun in the second year by repeating one or two important experiences; these can be referred to in each subsequent year until the episodes of the second year are recalled twenty years later. But some of the facts of every year should be added; this being best done month by month. It gives great vitality to the brain-tissue and stimulates the mind.

The intelligence of any man or woman is the sum total of the indentations that have been made upon the brain. Surface impressions maks no indentations. This is seen in the two common instances that affect most households. The wife gives a letter to her husband to be mailed. He puts it in his pocket, agreeing to mail it. The idea has not gone beyond the surface. He brings the letter back. "Did you mail it?" is the inquiry of the wife at night. "Yes, of course I mailed it," he replies, even forgetting whether he did or not. "How do you know that you mailed it?" "I never forget anything." "But here is the letter." She weeps. He goes off to another room to be alone.

The second instance so common to domestic life is the effort of the wife to have her husband remember something that he is to get at the store. She ties a piece of red string on his finger so that he will be sure to recall what is wanted. When he gets down town he does not hesitate to go boldly into the store. At the counter he stands face to face with the clerk; he sees the red cord on his finger, and it pains him by reason of the enthusiasm with which his wife tightened it so that he could not possibly forget what she wanted; but here at last he realizes that the cord is of no value whatever as a reminder of the thing that is wanted. It merely tells him to get something. He knows that, as no one else would tie a red cord upon a finger of his, it must have been

the act of his wife; but all else is a vague day-dream. His memory has utterly failed him.

He excuses himself by the belief that he has so many other things on his mind that he cannot possibly recall what his wife asked him to get. But the fact is the other way. He has very little that is deep in his mind. The man who is compelled to tie a string upon his finger or put a rock in his hat to remind him of an errand that he is to perform, is at the lowest rung in the ladder of memory. The busiest men are able to carry in their minds the requests made by their wives. A lawyer who had thousands of weighty facts weighing upon his thoughts was asked by his wife, as he left home in the morning, to buy fifteen different articles at half a dozen stores. He did not write down one of them, nor did he forget one of them. He had memory enough to carry them all, and a few thousand other matters besides.

It seems that the mind has no limit.

This kind of memory is to be called "carrier-memory," for it merely carries ideas. It gives back just what it receives. Carrier-memory cannot exist in the surface brain. It cannot be automatic. Its development will soon render unnecessary the string on the finger and other reminders. It is the first great faculty of memory, beginning first in childhood and growing with the advancing years. It develops and hardens the brain-tissue. It is a slave to the mind, not an influence that will deepen and broaden the intellect. Yet it is by far the most useful of all the kinds of memory.

Every person should add daily at least one item to the load carried by this faculty of the mind. The habit of adding to its duties is the surest of all methods to prevent the weakening or breaking down of the mental powers, as well in mature life as in youth, and especially in old age when all persons should guard against paresis.

There is no limit to the ability of the carrier-memory. You could, if you had the time and opportunity, add ten thousand items to its stock every day, and keep on doing this for a hundred years without over-loading it. Yet any item that is lodged in the surface brain is useless. Depth of indentation is the secret. A surface impression vanishes and there is nothing to give back. A deep indentation remains until the tissue softens or breaks up, and should continue for a lifetime.

The first step in the practice of developing the carrier-memory is to form the habit of recalling the chief incidents of each day. The earliest efforts should be made at night after retiring. Let the incidents be recalled by groups as follows:

1. Those that have occurred since supper.
2. Those that occurred since dinner and before supper.
3. Those that occurred since breakfast and before dinner.
4. Those that occurred before breakfast.

The plea may be made that this kind of thinking will lead to wakefulness. But the fact is, it will cause sleep after a few nights of trial, and will then have to be undertaken before retiring. In a few weeks, after actual progress has begun, the process will be very rapid; and a large number of events will be recalled in a minute. This will be helpful to the brain. It can think many things in a second. In a dream that occupies less than a half-minute, the sleeper can pass through days of experience. This fact may become troublesome in case the mind lives on after the death of the body, for remorse with its torments might bring what may seem to be endless pain to the person whose thoughts will not die with the flesh. In real memory time is not a factor.

SUCCESSFUL MEMORY SYSTEMS.

At this stage of the study we will present a series of the most successful systems of memorizing that have ever been used; some will serve one class of persons, and some another; we have put them all into use and find the mind all the stronger for doing so. A glance at each system will show that every one depends on the dual law of association and repetition.

First Method.—"Numbering."

The habit of giving numbers to ideas is one of the best of the simpler methods of strengthening the memory. If you are charged with a list of duties for the day, get them all in your mind, and give each one a number in the order in which the duties should be attended to. It is not difficult or irksome to do this, except for the first few days. All first steps in any right direction are met by the resistance of the mind's inertia; but the habit of overcoming this enemy will make him scarce as time flies on.

By using the numbering practice you will know what is ahead of you for the day, what you have accomplished as the day progresses, and what yet demand attention.

This same method may be employed for keeping informed on any series of events, or doing errands, or attending to matters, even when only one is to be looked after. The fewer the number in the list the more concentrated will the attention be when given to it. We have found from reports from others that it is possible to carry an unlimited number of ideas in this way, after a few weeks of practice. When the active memory is once well started, it will grow so rapidly as to cause wonderment.

Second Method.—"Position."

This is a common form of habit by which memorizing has been done.

We would suggest it as the beginning of all practice for those who find it almost impossible to commit selection to memory. Every intelligent man and woman wishes to have in mind some of the gems of literature, both in prose and poetry. The more of such value that you store away in your brain, the more power that brain will have; and the greatest men and women have been able to acquire vast funds of the best literature, spanning the wealth of the centuries.

Position is most favorably inclined to help your mind when it is attended by large print, so that the ideas may have more scope of placement. Suppose you wish to memorize a poem of three pages, and that it has eighteen verses, or six to each page. You should make yourself familiar with the first line at the top and the last at the bottom of each page. This will give you six lines to begin with. See these with reference to their position on the pages; then see the line that opens each of the middle verses on the pages; then see the whole verses to which such lines belong. These should be placed in the mind and seen rather than recited.

The next part of the practice is to find all the short sentences, and note where they are to be found on each page. Then find all the longest sentences; first the sentence that is the longest of all and then that which is next in length, and so on, until you know the place of each of the sentences. Every part of this practice must be done mentally.

We had a class of twenty ladies, all of whom complained of their inability to memorize selections. We met at two o'clock in the afternoon, and called up a prose piece that was new to them all. It was written on six pages, in type-writer and carbons, so that

there was the usual amount of matter to each page. We called upon the class as a whole to reply to the following questions:

What is the first and last line of the entire selection?

What is the first and last line on each page?

What is the shortest and the longest sentence in the selection?

What is the most pleasing statement in the whole selection?

What is the least pleasing statement in the selection?

What sentences begin with the early letters of the alphabet, such as A, B, C, D and E?

What are the five shortest sentences of the selection?

What the five longest?

After these had been answered and the sentences read aloud by the class in unison, referring always to the pages before them, we asked the ladies to state, each in turn, any sentence that had been read, or get it is nearly correct as possible; and, to their surprise, there were many that were correctly repeated. The process of hunting through the matter for replies to the inquiries had furnished them with a knowledge of the position of much of the selection, and this they saw clearly in the eye of the mind. Most of the pupils grasped the full piece that afternoon in three hours; and they were all novices. We have known others to cover the same ground perfectly in less than an hour; but they were adepts in memorizing.

Third Method.—"First Words."

This is something like the plan just described. It consists in selecting the first word of each paragraph and fixing it in the mind; then the first word of each sentence; then the first two words of each sentence; then the first three; then the first four; and adding one until the whole selection is memorized. This is the shortest route to a quick grasp of any piece. Actors have made use of the plan with the highest degree of success. All beginnings are slow, but after they have been mastered, as they can be by any person of real ambition, the rest of the progress is exceedingly rapid.

Fourth Method.—"Important Words."

This requires you to mark in each sentence the words that carry the leading thoughts or ideas, and so continue all through the piece. Then take those words and try to ascertain if your judgment is good as to the importance of the words. By doing this

your mind will become filled with the pith and essence of the thoughts until they are in fact a part of yourself. This is one of the most wholesome and beneficial of all kinds of mental training, and should find a place in every school.

Fifth Method.—"Substitution."

This is the plan of reading the selection aloud and quickly substituting a new word in place of one that is there; and so continue until you can, at will, make the sentences all over as far as their leading ideas are concerned. This we have tried for twenty years in our classes, and find that the practice leads to quick thinking, fluency of speech and to powerful memories. It ought to be adopted in every school, as the benefit to the brain is very great. Memorizing sessions ought to be held once a day in every school They could follow the lectures or lessons on other subjects, and the material to be used could be the substance of such preceding lessons. The mind of each pupil would grasp more, learn more, and be much stronger in every respect.

Sixth Method.—"Details of Groups."

The powers of memory, which are possessed by certain Orientals, are so vast in their scope and quickness of grasp as to almost pass belief. One of the lines of practice is that of grouping a mass of details and then trying to pick out the single ideas with one quick glance of the eye, adding more at each time. The same can be attained by passing a store window and looking into the mass of details which the many articles there will present. Name one of them. Then pass again and name two articles; then pass again and name three; and so keep on, adding only one at a time until you reach your limit for the day. It is well authenticated that a person has trained the mind to see and to recall as many as 500 articles and details from one quick glance. This shows the power of the mind under training. Nor is it a gift that is confined to a few. Any class of sane mind can do as much. We have in other works referred to the use that is made of this faculty by reading the contents of a whole page of a book or a letter by the single glance of the eye.

Seventh Method.—"Portative Memory."

No person, young or old, and especially no old person, should fail to add each day at least one blank or arbitrary idea. This

includes dates, names of people, names of things, and other material that is not included in composite language. The reason for this rule is this: the first operation of the mind of the child is that of portative memory, or recalling things seen, heard, etc., that are held merely for plain usefulness; and as long as this faculty is kept active the rest of the brain will be very slow to take on the conditions of old age or senile weakness. Let portative memory cease to be used, and the blank state will begin to creep slowly over the mind, and there will be nothing left to live for. All we are and all we love are connected with ourselves by the channels of clear consciousness.

Disuse attracts weakness.

Learn the names of more flowers, more trees, more persons, more of the things of life, and more of the qualities that enrich the soul. Let your vocabulary grow each day, and the final breakdown will be delayed. When an old person finds the memory fading, courage is lost, and action grows feeble. You are no older than you think you are; and your estimate of yourself is made up largely of your remaining mental powers.

Eighth Method.—"Mental Tasks."

In our own boyhood, and in the youth of thousands of others, the use of mental arithmetic proved the very best of all kinds of practice for giving strength to the brain-tissue. It should be made a very common adjunct to all early steps in education. The mind is led to see figures and to watch their change in value or in bringing results. The more intricate the problems are, the better it will be for the brain. It is tiresome to weak minds, but never hurtful. It is less likely to cause headaches than the parroting methods now in vogue everywhere. We are positive that the habit of making the mind do its work in figures without the aid of paper and pencil or of the eye will give it greater accuracy and much more power. So vitalizing is this practice in setting up strong habits of thinking, and in giving healthful brain-tissue, that nothing can take its place in curing the habits of mental wandering that are well nigh universal. It is just this strength of brain-tissue that the man or woman needs who is on the road to insanity.

Its value can be seen from the fact that it is enjoyed by the clear-headed people, and is detested by those who waste their time

and smooth their brains by trashy reading, such as indulgence in novels, frothy newspapers and sensational gossip.

Ninth Method.—"Sectioning."

A man who had proved his wonderful memory by making it win fame and fortune for him in a public career, stated to his secretary that he owed his success in life to his ability to remember whatever he chose to admit to his brain; and that his memory was due to the habit, formed in his early manhood, of imagining his brain to be divided into one hundred sections wherein he stored such matters as he wished to carry in his thoughts for use. Some of these sections he sub-divided into many others. He said "In my library are many shelves; each shelf holds books that are placed there in obedience to a plan that is clearly visible to my mind whether I am in the room or not. I can send a messenger to a certain shelf on a certain side of the library, and tell him to take down a book from any part of the shelf, and I will get exactly the volume that I wish. In my office there are many divisions and sub-divisions of space. These appear in desks, cabinets and closets. Nothing is arranged by accident, nor are things put away indiscriminately. There is something for every place. Each pigeon-hole is devoted to a certain use. I know what each section is, where it is, and what is in it. When you realize that there are more than a thousand sections in that room alone, and that many of them contain a hundred or more papers each, you can see what I am able to carry in my mind. Yet if you will test my memory, I will prove this power of the brain to be a fact, and I will show any person how to do as much for himself." When asked if it was not a burden to his brain to carry so many details in it, he said that it was a relief, for everything was at hand when needed, and nothing intruded upon his attention unless he called it forth. He enjoyed his ability to summon any fact at will, and to find it present in the perfection of accuracy. He wasted no time in hunting for something he had mislaid.

Tenth Method.—"Substance."

This is the practice of quickly repeating in your own mind the value of any statement that you hear or read. It differs but slightly from retracing. The latter reproduces all ideas, while a statement of the substance gives only those thoughts that are helpful and important.

The best line of practice under this method is to read the second page of this treatise, then lay the work aside and try to restate the leading ideas on that page. The voice should be used, as its efforts to shape the sentences will make the mind work with greater speed and accuracy.

After this is done, review the same page and see if you can add one more idea. Continue in this way until all the facts are clear in your head. Then take the third page; then the fourth; and with each one proceed in the same way.

You will notice that this method differs from all the others in that it deals with the ideas and allows the language to be yours. It trains the mind to act in an independent way, while gathering up its freight of value and helpfulness. Pass through the entire book under this plan, and you will find that you have added many ideas to the present study that would have entirely escaped you.

Greatness in this world is largely due to the habits of the mind by which they grasp a multitude of ideas. This was practiced by such men as Daniel Webster, Rufus Choate and others who came into the very highest ranks of prominence and success in their professions and in all departments of life; for they had prodigious memories. We do not dare to tell you that Choate could translate Greek and remember it as fast as he could translate it; for you might doubt us; but you have his biography at hand. We do not dare to tell you that Webster committed to memory all of the Old and New Testaments; all of Shakespeare's works; and all of Milton's Paradise Lost and Paradise Regained; for you might question our statement; but we have been told this fact by persons who were his associates and who knew it. We refer you to some statements in this line made by his biographers. These men practiced retracing of whole pages, standing in their offices and reading the page of new matter, then speaking its ideas aloud until they were able to reproduce all the ideas there stated. Webster also made a practice during his earlier years and to some extent in later life of attending Church Sunday mornings, then repreaching the sermon in a conversational way to his family and friends in the afternoons of the same days; and it said that he never omitted an idea that the preacher had stated. Some of the thoughts he clothed in better form and gave new life to, and that is why his neighbors were glad to be present at his Sunday afternoon talks.

Eleventh Method.—"Action."

Action is pictured in the mind as moving or still. The brain is a photographic machine that takes pictures, but no motion is actually memorized or even pictured. The effect of motion may be seen, or any one or more of its details, but the actual movement itself is never photographed on the brain, any more than the vitascope or the so-called "moving pictures" are protographs of motion. They are separate pictures that follow each other so rapidly that things seem to move.

The practice of performing the action of a thought is in vogue among all great actors and actresses. They have the advantage over others for the reason that nothing is now considered adapted to the stage that does not admit of great opportunities for action. Talky plays are dead, and managers will not accept them. Even the speeches of Shakespeare are cut down or removed, except in a very few rare instances.

The actor will not undertake to learn the words. He reads them and then begins to act their ideas. He paces his little room and imagines it a stage, and there performs the part over and over again until he becomes the character. Long before he needs them he has memorized all the words without trying to do so. The action is inspired by the language, and that finds its way into his brain by being performed in its lifelike essence.

Anything that is capable of human action is dramatic; and all pupils who wish to master the words of that class of literature should depend on learning the action and let the words come to the mind, as they are sure to do so in a very short time; much sooner than they would if actually taken in hand by the usual methods. Then the habit of quick memorizing is cultivated in this way.

Such habit is very important to the actor, for he must speak many lines in his work. Necessity compels him to memorize readily. The part of Hamlet in the play of that name could not be committed to memory by a person not experienced in the practice in less than six months, so that all cues and speeches would be perfectly fixed in the mind and be ready on the tongue. An actor of one season's experience would perfectly memorize it in four months; another actor of two seasons' experience would commit it in two months; still another actor, say one of three years' experience, would master it in one month as far as the mem-

ory part is concerned; while one of four years' experience would master it in two weeks; and there are some who would commit all the lines of Hamlet's part in three days. It is a matter of habit of the right kind.

Twelfth Method.—"Pictures."

This plan differs from the one just given in that it is not supposed to include literature that admits of human action.

A picture is a transaction moving or still that lives in the tissue of the brain. It is moving when it contains two or more details of the transaction. It is still when it contains only one such detail. As a matter of scientific fact the brain cannot receive motion, but takes in the parts of motion. In the sentence "He struck him to the ground," the mind holds the fact in one of two ways; either as a series of words, or as an idea embodying a transaction. In the sentence, "Spelling is a useful art," there is no ready transaction for the mind to grasp, for the details of a picture are lacking.

This power is quickly cultivated and increases rapidly with each minute's use. Take at random any line from literature, and you will find few indeed that cannot be made to yield a complex and effective picture. Here are some:

"Cæsar paused upon the brink of the Rubicon." It is not necessary, for the present purpose, to know what kind of a man Cæsar was, or what kind of a river the Rubicon was; for the mind will see a man pausing, and will see him at the brink of a stream. It is not important to know how he was dressed, his color of skin, nor the shape of his features; the chief elements of the picture are the attitude of arms, legs, body and head, and the apparent purpose of the pause. The Rubicon may have low banks, flat banks, or high banks; it may have rocks at the brink, or grass or sand. The sky there may be clear or overcast. No person of fertile brain can fail to make a complex picture, and yet know nothing of the real Cæsar or the real Rubicon.

"When I look from my window at night."

"We sprang from the skiff, half fainting."

"In the shade of the apple tree."

"At Saratoga's deathless charge."

"Black as the tempest's midnight track."

"A large cage, containing two fiery-eyed and famished tigers."

"The passengers ran here and there trying to find places of safety which the flames had not reached."

"I was weak and spent on the dusty read—a carriage stopped; but little she dreamed, as on she went, who kissed the coin that her fingers dropped."

The picture process is the art of seeing the transactions as clearly in the mind as if they were occurring in fact before the eyes. It is an art that grows with one kind of using, and that is the fixing of the order in which the details occur. This is acquired speedily if done by the cumulative plan; that is, commence with one detail, and add one at a time. It approaches, in this particular, the plan of retracing that is so valuable.

Strength comes from any cumulative method; and weakness is the result of trying to reach the top of the ladder by one step.

In bringing this treatise to a close we recommend that each reader adopt all of the methods stated, and make them a part of the daily life that is being enacted. By so doing you will plow out of your thoughts at will all the things that you wish to forget.

The human brain pauses in stupendous wonderment at the prospect thus placed before it. We live in memory, and memory is the record of events that have come and gone. It is not true that we feel the experience of things as they are being enacted; but it is true that each little phase of the progress of a transaction must be enacted and completed before the human mind conceives it or is able to understand it. This therefore is memory, though of very brief duration. Nothing lives in the mind unless it is some fractional part of a second old. It is like the writing of an account or history; the letters are being made, but are not letters until they are made.

Memory is the echo of the thing and not the thing itself. But the echo is fraught with the possibilities of good or bad, of sweetest pleasure or pricking torment; and that man or woman is fortunate indeed who has learned the golden secret of retaining what of the present and past is desirable and locking out all else.

The power to select what thoughts are desirable is capable of being developed by practice and habits. The use of such a power would save the mind a thousand burdens that now cause worry and unhappiness. To be able to forget is as important as to be able to remember. In a later degree book, PRIVATE RALSTON, this line of development is fully presented.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 10

Self-Magnetism

We take no patients and no individual cases. We have no medical practice, and do not teach or prescribe medicine.

RULE OF USE UNDER THE RENTAL SYSTEM.

This Treatment is private. It is rented to the Inside Member to whom it is sent, and the title will not at any time pass from the Ralston Health Club. The member has no right to loan this monograph or to allow any person to copy all or any part of it, or to come into possession by any means of any part or the whole of the same. This rule does not forbid the use of the Treatment by the member in behalf of any child or aged person who is actually in the member's household; but all others must become Inside Members of the Ralston Health Club in order to be entitled to the help of this Treatment. To become such members will not cost anything, as may be seen by consulting the final pages of the book of Inside Membership, if the steps are taken as there directed.

THE GREAT SELF-MAGNETISM SYSTEM.

There are three kinds of affirmative magnetism; and these are the following:

1. Personal Magnetism, or the possession and development of the power; and Universal Magnetism, or the uses that can be made of that power. These two immense lines of training are contained in books that are issued by Ralston University, the first book costing five dollars, and the second costing fifty dollars. The high price of the last-named work is due to the advantages that are derived from its teachings that enable one person to control another affirmatively.

2. Mental Magnetism, or the development of the use of ideas and plans in life. It is an intensely interesting study.

3. Self-Magnetism, or the power that proceeds out of the individual and is directed toward the same person.

These are the affirmative methods.

The negative magnetism is known as hypnotism, or the power to put some other person into an hypnotic sleep. We do not advise any person to study or to use such power; but it is necessarily explained, and the many ways of acquiring it are taught in Universal Magnetism, not to make that work more valuable, but to show the dangers of its use, and to guide each student of that great book away from its influences. The study of hypnotism is incidental only to the main line of training of Universal Magnetism, and is not one per cent. of the contents of the whole work.

No attempt has ever been made to set up a plan of teaching the principles of Self-Magnetism. This power is the strong right arm of self-control. Magnetism is not to put to sleep, but to awaken and to direct. If you have a pair of fine horses you are not content to let pass into a sleep and perform strange and weird things; you wish them to be awake and full of life; and that is magnetism. Your own faculties are powers that may be driven like horses or may be dragging you out of your right road and along paths of danger, like runaways. In one case you control them; in another you are controlled by them. To magnetize yourself you must hold the whip hand, and be the master of each and every faculty. This is Self-Magnetism.

While it can be encouraged and taught by others or by books, it cannot be acquired without a serious effort on your part. It is a kind of self-education that depends on the purpose and ambition of the user of it.

It is most serviceable in many ways in maintaining health or in getting through the crisis of disease. Some of the few instances in which it is advantageous are the following:

1. It saves the hysterically inclined woman, and the womanish man, from the approach of the malady.

2. It saves the irritably inclined man or woman from the terrors of nervous breakdown.

3. It saves the mind of the person who is likely to fall into paresis, softening of the brain, or forms of insanity, where the lax hold of the will power lets the tendency increase, unless overmastered.

4. It furnishes a dominant will that has judgment and yet strength in every crisis.

5. It enables a person to follow out a line of practice, regime or other course that is beneficial to the health or to the mind. Herein it saves weaklings from themselves.

The FIRST LAW of Self-Magnetism is PATIENCE.

This is not a homily, nor a sermon, nor an ethical treatise; but a campaign of practice in magnetism. Yet to advise a person to be patient looks like preaching. We have no such intention.

All development and all progress in the world is born of some idea. A strong idea, once well established in the mind, will sweep the past out of existence and open up a new future as bright as human possibility can make it. It is the sudden birth of a thought that has made wealth flow in an endless stream into the lives of thousands. The idea has reformed the bad, raised the lowly, sent the sinner to better conditions, and moved the whole world like a lever.

Let us see what these laws are:

LAW Number 1.—*The cultivation of* PATIENCE *is the basis of Self-Magnetism.*

LAW Number 2.—*The first complete idea of the day is the ruling power of the day.*

LAW Number 3.—*The last complete idea of the waking hours is the saturating thought of the night.*

LAW Number 4.—*No person can fail in anything who builds on Laws 2 and 3.*

LAW Number 5.—*Ideas should be made worthy of supreme effort.*

It will be seen that the foundation required is of the highest importance, and the purpose is such as not to attract a dead mind. Ideas should be made worthy of supreme effort. This will not appeal to those who do not care for a grander life on earth. Yet there are many who will welcome the aid which we tender in these lessons.

The laws all help each other. The cultivation of patience is the basis of Self-Magnetism. The question arises, how can one cultivate patience? Then comes Law 2, which says that the first complete idea of the day is the ruling power of that day. The last complete idea of the day holds control in the night; but how? What kind of an idea is it that will assert such power in life? It must be an idea that is worthy of supreme effort. You see that these matters all work in a circle and are parts of each other.

A supreme effort is one to which you are willing to throw all your thoughts and determination for the time being. It must be a constant effort. Applying it to the second Law we find that the first complete idea of the day is the ruling power of that day; thus coming back to the original process.

The supreme effort must be directed toward whatever idea you choose to build upon; and, in this case, it is the idea contained in the first Law, the cultivation of patience as the basis of Self-Magnetism.

No person can think long upon any subject without being under the influence of the subject. This is a universal law, and is fully shown up in the great work of Universal Magnetism. The lover who gives his attention to the girl of his heart is sure to color all his daily life with the feeling he entertains for her. The man who allows his mind to dwell continually on sensual topics will color his conduct in that line of feeling, and his habits will be in the same channel; he will see in what he hears and reads only the drift of his mind. The same law holds true in the nobler lines of mental activity.

While the best minds are well balanced, and take in a great variety of subjects, the predominance of one above all others is sure to fill that life with its influences. The basis of Self-Magnetism is patience; because this quality is needed more than any other.

If we were to set up a school of training that would yield the best results in the career of every man and woman, we would at once start with this basic quality.

Patience is not endurance. We do not use it in that sense. It is instant suppression on its affirmative side, and instant courage on the negative side. In suppression it checks you at the very moment when you are about to give way. You suppress the display of anger, of petulance, of complaint, of exclamation, or of irritability. These are the enemies of happiness. The most common of them is irritability. A thousand little things each day may go wrong and you are fretted by them. Stop. Be patient. They will grow less in proportion as you are patient; they will grow more in proportion as you give way or let go. Self-Magnetism is self-power, and you have no power if you fail to rule yourself.

Then other persons soon understand your weakness.

The habit of giving way to little things, or to big ones, will soon grind out the exalted character of a man or woman, and what is left is dross. The latter is scoffed at in the world; but the commanding character is sure to attract and lead thousands of others.

On the negative side you must be patient because it will give you the courage to face all assaults from the shafts of enemies and misfortune. It will show the reverse side of every condition in life.

How is this commanding quality obtained?

It is planted like a tree in the garden or forest. But it is that kind of a tree or plant that is sensitive to attention or neglect. It needs little acts of care and thought, as well as the big determination to make it thrive.

Let the first attention of the day be given to it. This is done by placing the mind upon it as soon as you are awake in the morning. Say to yourself that you are determined to be PATIENT all day long. Say it as you arouse out of sleep. Say it as you jump from the bed with the spirit of a new-born day. Say it as you dress. Say it as the little vexing details of the

morning's duties begin to come in your path. Say to yourself, "I'll be patient."

This is culture. It is training. It will engraft the principle in your very blood, in your nervous system, in your mind, and in all the avenues of your life.

Then you must make tests of your ability to be annoyed or vexed, either by your own acts, or by the doings of others; and you must gauge and record the degree of resistance which you acquire from month to month.

KEEPING YOUR PRIVATE RECORD.

At this part of the treatise you will find a blank page. As soon as you have reached this part of the reading, take a pen and write your I. M. Club-Number in the blank spaces at the top and middle of the page. The line at the top reads thus:

Club Number.....'s RECORD OF SUCCESSES in PATIENCE.

Fill in your I. M. Club Number on the blank or dotted line, so that there will be no doubt of your identity.

Do this NOW. It is a breach of Self-Magnetism of the most serious character to delay doing a thing, no matter what. Do it NOW. Then half way down the same page write the same number in the blank space of the following line:

Club Number.....'s RECORD OF FAILURES in PATIENCE.

Write this in at the same time.

Now, when you make a notable success in your effort to be patient, especially when you are vexed or annoyed and do not show any irritability, or do not say some harsh thing, or do not scowl or complain, you have achieved a success. It is in this line of culture that the great emolument of the twentieth degree will prove helpful to you; and you will soon reach it.

The mark of success or failure should be a plus sign for the former, and a zero for the failure. Count them up once each month on Ralston Day and let us know the way the account stands, if you wish to do so.

Make the marks small and close together so that you can get several hundred on the page. Write them in ink in order that they may be durable. They will be very helpful to you in after months as you look back upon them.

Club-Number.....'s RECORD OF SUCESS IN PATIENCE:

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Club-Number.....'s RECORD OF FAILURES IN PATIENCE:

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Let us see what are some of the powers you will attain in your relations to yourself and to others by Self-Magnetism, starting at the basis, which is patience.

You may be so situated that you can take advantage of another; if so, think it out, and see the final disadvantage to yourself; then be patient and let time and fate lift you up to a higher realm of purpose. To conquer the disposition to wrong another is Self-Magnetism.

Someone has done you a wrong, or you fancy that such is the case. Be patient. Let time work out the matter for you. If the wrong is in progress at the time, or if you are in danger from the evil acts or intentions of another, defend yourself at once. But the fancied wrongs, the misunderstood remarks, the injury that your over-sensitive nature imagines; these are mere vapors, whether they be true or not. Be patient and let them alone. Never let your feelings or fancies have control over you. They may be schooled in time.

Revenge is the basest of all motives. It has made the wars of earth. It has set up the standard of private enmity everywhere. It is the reason why feuds, lawsuits and slander exist. Be patient. Allow no such ghost to walk in your life.

If the tendency to set yourself or your opinion against some person or project shall appear at any time, be patient; remember that obstinate people are shadows in the world that cast a dark gloom over themselves and all others. It is noble to yield, especially when you feel that you ought not to do so.

If any form of temptation shall seek to control you, hold still for a while; think it over; be patient, and the impulse will soon be conquered.

Do not deny to others the generous acts that well up in your heart on an occasion of true inspiration. Then it is that your better nature is at work in you; but your acquired disposition will soon control it. It is generous to speak well of another, but in moments of meanness the impluse comes to say the wrong thing. Be patient; let the ill nature vent itself. Try to never be guilty of hasty speech or act to the injury of another or the lowering of your own standard of nobility.

Apply Laws 2 and 3 to your daily life.

On what ground you please to explain the phenomenon, it is nevertheless true that the first earnest, vital thought of the morn-

ing will have a large share in controlling you all day. But the greater mystery is found in the fact that the last vital thought of the night, just as you are ready to drop asleep, is sure to saturate your being, and make you really what you are. This law should be tested if you doubt its efficacy.

The explanation is that the nervous system takes up the suggestion and absorbs it. In hypnotism it is well known that one person can influence another by suggestion. This is done by telling the other some fact in such a way as to leave no doubt of it in the mind of that person. It requires no subtle reasoning to explain such a process, for it has the great fact to stand upon that what is absolutely believed is sure to sway the mind and actions of an individual.

This becomes at once a dangerous agency in life.

It is dangerous because, if you really believe a statement or suggestion, whether from the lips or pen of another, or from your own mental workshop, you will then become the slave of that idea.

One of the greatest traits of human character is the power to deny belief when it should be denied. Why people will believe what they are told is hard to explain when their fortunes are at stake; yet they go on doing themselves this wrong and pay the penalty. Here is a case that happened this summer:

A woman was left a goodly fortune by her late husband. It was about to be put out at interest in first-class mortgages at five per cent., when a man came along and offered her stock in a corporation that he said paid six per cent. The corporation was bonded for more than it was worth, and the stock had no value whatever; it had never paid a dividend, nor could it earn one. In a few months the bonds were foreclosed and the stock wiped out. The woman's fortune, representing the lifework of a self-denying man who loved his family, was taken from her and she became a beggar. On what principle should she have believed the statement of the man who sold her worthless stock?

Cases like this are exceedingly numerous; and it is for this reason that so many Ralstonites are training their sons and daughters, as well as themselves, in the principles of Universal Magnetism. It is much better to pay fifty dollars for that course of education, and be safe from the suggestions of others, than to work hard for years and lose all you may gain.

In hypnotism it is always an easy matter to make the subject

believe anything you please. But the majority of people go through life in a part-hypnotic state, as may be well proved. In fact, almost all men and women, and most young folks are in such a condition; many of them not being capable of hypnotic control in sleep form, but yet easily influenced by a suggestion. The only remedy is Universal Magnetism, and it was very largely for that purpose that the negative side of that work was prepared.

Political bias is a part-hypnotic state; and it is contagious when many persons are massed together. You will notice in political meetings how easily sober men, whose judgment is sound on other occasions, will lose all control of themselves and do the most excited things; photographs of which will, in after days, cause them to wonder if they are mentally right. In such a meeting a single idea will act like an hypnotic suggestion, and set off the susceptible powder. And it is also true that, outside of such meetings, an idea will act also as an hypnotic suggestion, and set the mind wild. Demagogues know this law, and are able to take advantage of it by the many suggestions made to voters prior to an election.

This is only one class of illustration.

Hypnotism consists of two phases; one in the catalyptic sleep, and the other in the waking hours. In the former the subject becomes an abject fool if so desired, as all will is yielded to the operator. But as only a small percentage of people can be put into the sleep state, the danger is not so great in this phase as in the use of the waking suggestions.

What can be done by one person over another can also be done by the individual over himself or herself.

The hypnotic sleep, or catalepsy, can be invited by the methods described in Universal Magnetism, in case the individual can be put to sleep at all. So, also, the waking form of hypnotism can be employed in self-action, by suggestion made in the right way. Here are a few propositions:

A very small percentage of people can be put into hypnotic sleep by other persons.

Nearly all persons can be influenced by waking hypnotic suggestions made by others.

Very few persons can put themselves into an hypnotic sleep; the rule being that, if they can be so controlled by another, they can also control themselves in like manner.

Practically all persons can influence themselves by suggestions made by themselves, if used in the right way.

Waking hypnotism is being practiced all the time, and somebody is the gainer by it while others are losers.

A new phase of hypnotic practice has come into vogue of late; and it is called conscious-sleep-suggestion. The reason for this name is that the subject is in a natural sleep and not in the unconscious cataleptic state. In natural sleep the subject can be aroused to a condition of semi-wakefulness and therein receive suggestions, which are made to enter his mind, and there find lodgment just as he is falling back into sleep again. This has been done with more or less success by mothers who wish to influence their children in right directions. In one case where a boy of sixteen was addicted to profanity, the mother learned to practice this kind of hypnotism upon him, and cured him of it. The process is very simple. The young man would be slightly disturbed as soon as he had fallen into the first sleep of the night, and his mother would tell him that he was too manly to use oaths, too upright to swear, too good a son to speak profanely. These ideas would sink into his mind, and there would do some kind of work all night long, and when morning came he felt less like swearing than before. After a few nights of repetition he was entirely cured of the habit. We know of many such cases, and there are now in progress many experiments along the same line. There is no doubt of the efficacy of this kind of practice in the hands of a skilful person; but if one goes at it clumsily, waking the sleeper in full, then the opportunity is lost for a while at least. Young children have been wonderfully influenced in this way. In one case a lad of seven years was unruly; his mother used exactly the same means; she would half wake him, then tell him that he was too good a boy to be disobedient, or words to that effect; and a new character was molded in him. The powers of this kind of hypnotism are unlimited, and may be practiced by any person without any previous training or lessons, as far as this grade of it is concerned. It is quite different from the cataleptic or clairvoyancy kind, such as will be found in Universal Magnetism. Waking hypnotism is not at all difficult. The first essential is to say a thing as if you knew it were so, and to say it as if you felt sure the subject believed it were so. The least halting in your own mind will break the power. But this

is also the rule in any form of control; it is a fundamental principle of magnetism as well as hypnotism.

We come now to the use of this principle in self-control, or the power over your own mind. Select any brief period just before you fall asleep at night; a few minutes will do; and then put the force of your thoughts wholly on the idea which you wish to control you; and you will find that the thought will live on in the brain and nervous system long after you have fallen asleep. The test of it is this:

Fixed inclinations rule every intelligent person. Some individuals are willing to tell falsehoods; others could not be induced to. In one make-up the inclination is ever present; in another the nature of the mind refuses to state an untruth. Conscience is the same thing. It is the result of inclination.

If a person is inclined to be discouraged, the tendency may be thrown off by the practice of Self-Magnetism. Let the mind just before sleep each night start on a search for the possibilities of success in the near future; let a hunt be made for everything that is bright or that may be turned to brightness and encouragement, and you will be surprised to learn how many pleasant prospects there are in your future. But you must hunt and search with the determination to find all that is bright in the possibilities of events; and you must not allow yourself to think of the dark side of anything. The habit is quickly formed, one way or the other.

The custom of worrying, of looking at only the dark side of the supposed morrow, or of seeing the possibilities of failure, is one of the forms of Self-Magnetism, by which it is seen that, if you do not take positive steps toward the better view, your own nature will take negative steps, and you will drift along the current of disappointment.

Very few people fail who are optimistic; very few succeed who are pessimistic. Caution and preparation must at all times be cultivated, but they are but the reins by which we drive the steeds of our inclinations.

The mind is conscious when we are not conscious of its operations. It goes on in its work while we are asleep, as is shown in the higher steps in the study, Seven Realms on Mind. This organ of life is active even when we are felled by a blow, a drug,

or otherwise lose consciousness; but there is an immense difference between knowing and not knowing what it is doing. The mind is like the operation of circulation; sometimes we are able to detect what the heart is doing, and then we have no knowledge of its activity. We may feel the operation of the intestines, or may have no sensation in that direction; but our lack of consciousness does not prove that the intestines are inactive. So it is with thought, and with mental purpose.

You can set the pace of the mind's work for the next twenty-four hours by giving it the last suggestions of the night.

Did you ever stop to think that the mind is like a steed at play? If left to itself it will wander and drift and play and go on aimlessly, and be of little service to you; but if held subject to the rein it will lead you as you direct, and become your slave. The reason why so many persons cannot sleep at night is because they are being driven by their own steeds, the trains of thoughts that run adrift. The reason why so many people are made the tools of others is because they do not drive their own steeds of thought, but allow themselves to be driven by them.

In magnetism, one person is the controller, and another person is the subject. In Self-Magnetism, you are the controller and the subject; your mastery of yourself gives you the double office.

The reason why we select the last period of the waking hours is because, during the activities of the day, it is not so easy to divert the attention from what is going on; as many duties demand your thoughts. But at night, just before going to sleep, the mind should never be in the controlling part of its action; then of all times it should be made to do as you wish and command. Let it control you and you will be restless and adrift, not only during the night, but all day long after the morning has come. If you control it, you will find that the next day is a part of your thoughts of the night before. So true is this proposition that it has shaped the lives of the most successful men and women.

We have seen it work out the better inclinations of all classes of people, and in almost every age from infancy to maturity. It is a mistake to let children go to sleep at night thinking of the day that has just passed, unless there is much that is pleasant. The purposes of the morrow are what should be put in their little heads. We know of many discouraged boys and girls who could not learn their lessons, and who were disposed to take it to heart; but

they were sent to bed with pleasant thoughts of the triumphs that they would achieve on the morrow, and they were shown the way of possible success in their studies, with the result that they awoke each morning with the victory nearer at hand.

Let the hand of the mind be pointed always ahead, never backward, when the time comes for sleep. This will give the thoughts a new power. We recall the case of a young man who had been hard at work for a long time on a matter that was too deep for him, and he was losing sleep as well as health in the struggle to conquer it. We suggested that he stop thinking of it during the day, and take up light reading and outdoor exercise for a week; but at night put himself to sleep thinking that there was some way of solving the tangle that would come to him of itself. He was able to understand the meaning of the plan, and he schooled himself to go to sleep at night with a certainty that there was to be triumph in a few days. At the end of a week, he was to give the first hours of the day to the matter, but should rest his mind the rest of the day, and at night should continue to put himself to sleep by taking the rosy view of the subject. Then he won, and his mind became all the stronger by reason of this kind of habit. In referring to the crisis, as he called it, he wrote to us the following explanation as it seemed to him: "I am convinced that the mind works out our desires without our aid, and that it can do better work when we let alone, provided we hold the reins, and make known our purposes. It is like a team of horses that is struggling up an incline; we should keep them going in the right direction, but otherwise should let them get up without our interference." The simile is very helpful, for it is known that free rein is necessary when horses are struggling up a difficult steep. Yet how many persons lose their grip on their mental powers by nagging and fretting this great organ.

A little study of your nature will reveal to you the fact that there seems to be a power somewhere around that takes a special interest in your success. The mind is the portal of entrance for the good offices of this attendant angel; and you put up the bars when you drive out the pleasant prospects that wait your summoning. This friendly power is born of sunshine and basks in it. Darkness drives it off. There are two sides to everything; even the earth has two; and one is always in darkness while the other is always facing the sun; but the revolution of the earth gives all parts an

opportunity to bathe in the sunshine. So every fact and every detail and every prospect in your life has two sides, one bright and the other dark; and you can turn them over in your mind at will, selecting the sunny side or looking only on the gloomy part. How will you present these details to your own mind? You can find what you seek in this world. Dr. Talmadge never said anything truer than this: "You may take any joy, and by turning it around, find troubles on the other side." Likewise you may take trouble and reverse it.

It is not easy at the very first trial to throw the mind into just the channel you wish; but the habit soon forms. We do not speak from theory, but from the experience of many tested trials in many of our followers. Of course it is easy for some preacher to tell his people to look on the bright side of things; that is advice, and nothing more. Advice is rarely ever accepted and acted upon, for humanity has had that kind of mental diet for thousands of years. Advice is abstract; Self-Magnetism is concrete, tangible, and effective. This power which we are now dealing with is as far from advice as the sun is far from the center of the earth. We may advise a person to do all the good things of life, but there must be some helpful action by which it is possible to take up a definite line of practice. The common remark, "I will be optimistic," is mere air in most lives, for the nervous forces of the brain have nothing to grasp.

But just as the mind is entering into its night's sleep, it is ready to take up given directions, which it cannot do as well at any other time; the next best opportunity being the first waking period of the morning. But night is by far the best. If you go to sleep, and someone half awakens you, and tells you certain things, you will adopt them, and in time they will control you, provided you do not fully awaken and throw off the suggestion. That this is a well established psychological law cannot now be doubted; it is so easy of proof that no one has a right to doubt it. Nor is any charm or other notion needed; it is plain, natural fact founded upon the known operations of the mind. You can do as much with any person whom you can approach upon the conditions named; and the anly chance of failure is in the clumsy way in which you may go at it.

What you can do upon some one else, some one else can do upon you; and what some one else can do upon you, you can do upon

yourself. But, you will say, you do not get into the half-sleep state when you try this upon yourself. You should start as soon as you begin to get sleepy, and you should keep up the practice until you drop off to slumber; thus meeting exactly the other conditions named.

The almost uniform success of this practice in the past few years gives perfect certainty in its usefulness. *We know that it cannot fail.*

Now let us advise you to read, and again to read, and still read ALL that has been stated on all the pages of this treatment or treatise, until you understand it. You may think you understand it, from the first reading; but what is the use of getting only a faint idea of the power, and letting it rest at that, as far as the reading is concerned; plunging ahead with the practice in a wrong way, or with only half of the spirit of the instructions in your mind? We strongly advise the reading of these pages, or some of them, just as you are about to retire at night, so that your thoughts will be absorbed in the right idea.

Suggestion must take actual form; it must live in language; it cannot be a wish, unless words and sentences are constructed in which that wish may dwell. The mind has some tangible place in which to live; and so has the soul. The frail human body is a constructed abode. In like manner the sentence is the house of a thought. A wish, an idea, a hope, if vague and unframed, will vanish to nothing. Therefore, it is of the highest importance that you have some sentences in mind; not the following, but some made after them, suited to the trend of your thoughts that will give strength to the structure of your wishes and hopes:

"I know there is a chance of success in everything."

"There is no doubt whatever that I can succeed."

"I will surely find the bright side of this matter."

"I will think and act with courage."

"My thoughts are fixed on the certainty of doing just what I have in mind."

"Let me see if I can count the number of things that I will accomplish to-morrow."

"This trouble looks dark at first view, but I KNOW there is a blessing in it; and I will find it."

"I am going to sleep to-night with the idea fixed in my mind that I shall find the right way in this difficulty."

Thousands and tens of thousands of such sentences may be formed, and as they are uttered silently the mind should see the words of the sentences very clearly. This is like setting an automatic phonograph to a certain idea and letting it keep repeating it all night long, as the mind will surely do.

Now just see the danger of allowing this mind of yours to set its own tune for the night; to make its own pace, and saturate your nervous system with its weakening and discouraging results.

Think over the two ways.

They are not new things; but have been practiced by the noblest men and women of all ages. Some allow themselves to drop asleep between their better hopes and their solid determinations to win; and this is the grandest form of the habit; it is the most exalted example of Self-Magnetism.

PUTTING THE POWER INTO RESULTS.

Self-mastery and perfect control of the forces that are marshalled in your life, must be shown by a new line of conduct in all your waking hours. Let us see what this should be.

In the first place you should take the deadness and flabbiness out of your nerves. Vital weakness is the opposite of magnetism. It is a sort of nerve-relaxation, and not muscular ease. The two are not the same. The muscles may be weak, and the nerves strong; and magnetism follows the character of the nerves. Many people have enough muscular energy, but wholly lack nerve energy; and they are not magnetic.

When energy is changed into muscle-setting, it is no longer evidence of magnetism, but of physical exertion. This distinction is very hard to teach. On its being understood depends all success in this one branch of habit-culture.

Let us make an effort to have it clearly set forth in your mind.

If you set your muscles as if to lift a weight or to strike a blow, or to run or walk, to kick or jump, or for any physical purpose, the effort is muscular; but if you have your muscles in readiness for any of these without setting them, the effort is what is called vitalization. In the latter the flesh is very firm and the muscles are given a full degree of life. It is a very easy condition to assume.

This vitalization is always present in the life of every magnetic man and woman. It is a characteristic of which they may not

be aware for the reason that they have never given that part of the subject any thought. Many men and women are totally ignorant of the fact that they are magnetic. They seem to have supreme control over those with whom they come in contact and they account for this by believing that they are persons of greater judgment and care, and therefore their advice is always followed, whether they are the gainers or not. This is seen among merchants who have succeeded in gaining the confidence of the community in which they live. It is also seen in the case of many a woman who is looked up to by all her neighbors and friends as a leader in every social or other event.

The important fact is that this vitalization is never absent in the life of a magnetic man or woman. It gives a strong and easy bearing to the body in walking, and a commanding presence at all times, be the person small or large in stature. A single step is enough to show the characteristic, and we can at all times detect the magnetic man or woman by a single step if taken without premeditation. There is a peculiar elasticity yet great firmness in the legs as they walk, and in the whole body as it stands or moves. The flesh is held firm and solid, without the slightest straining or setting of the muscles.

This combination is not by any means easy to understand, but it is very easy to do when understood. As a rule we find that only one person in a hundred catches the true idea, while the other ninety-nine either ignore the directions or think they have them when they do not. We will try to make them clear.

The thing to avoid is firmness of the muscles as in making a strong muscular effort. This is muscle-setting and is just the opposite of what is needed.

The correct practice is that which makes the flesh firm without any attempt at physical strength. It is thus both an affirmative and a negative condition.

Every person walks every day if in health. It requires no more time to walk in the way we have suggested than it does to walk in the way that is already established. Thus it will be habit-culture, and not practice, that turns your common walk into a magnetic.

Habit-culture takes no time and requires no practice. It is merely another way of doing the same thing. Any habit can be quickly developed for good or bad.

The magnetic walk is the result of habit-culture when adopted in the manner stated. The only question is whether we can make you understand it or not.

As you do some walking every day, and as the more walking you do up to a certain limit, the better it will be for your health, there can be no loss of time or of effort in adopting the magnetic walk, provided it can be understood. We are frank to say, however, that it is not easy to understand.

Do not try to adopt it all at once, for it cannot be so acquired.

Let the first change be very slight and very gradual. Success is much more likely to come in this way than by attempting too much.

While walking as usual, make the flesh a very little firmer in the legs, but not appreciably so. Do not allow the muscles to get any firmer or to make any extra effort. It is the first fault of the student to do this. It leads to stiffness and straining. Stiff walking is not attractive, and all stiffness is a useless waste of vitality.

Grace is dignity with power.

The habit of walking with firm flesh, if begun very lightly, will change the entire life of the body. It is that kind of vigor that arouses countless millions of electric-cells throughout the entire body. You cannot vitalize even a little finger without setting on fire the whole battery-system from the brain to the feet. This experiment, small as it is, is very valuable, for it illustrates what is meant by magnetic firmness. Try it by raising the little finger, opening the hand so as to spread the fingers apart, and make the flesh of the little finger as firm as you can without setting the muscles. This firmness is very slight in fact, yet it influences the whole body. We have spent weeks in training a pupil to accomplish this much, small as it is, and at the end of six months it had changed the whole expression of the face.

The reason for this is easily explained. The making the flesh firm arouses the life of the whole body; not the physical or the muscular life, but that finer vitality that creates magnetism. On the other hand the setting of the muscles for physical exertion causes a loss of magnetism. Laborers or hard physical toilers of any kind are not magnetic as a rule. Physical prowess may establish fear or admiration, but its zone of influence is very limited, and it affects only a certain class.

The same gentle firmness that gives life to the little finger is used in magnetic walking. Instead of being stiff it is supple and elastic; each step is buoyant and light; yet this very kind of step is sluggish and lazy if it is not magnetic. Buoyancy might be the descriptive word, if it were not for the fact that there are many kinds of buoyant dispositions that are not magnetic.

Our various attempts to explain what is meant by the magnetic walk show the difficulties under which we labor. If the person who sought to acquire it would only think of the one fact that there must be no decided change in the walk, the progress would begin much more auspiciously. The rule for the beginning is that there must be only the slightest change in the style and manner of walking; and this change must be as delicate as possible. The flesh of the legs must be firmer without permitting the muscles to participate in the firmness. It must be so slight a difference in the kind of walk to which you are accustomed that it may be said to be no difference at all.

One of the first indications that you are doing the correct thing is seen in the face. The features are the result, not of what the muscles of the body do, but of what the will-power does as expressed in the nervous organization. Any person who is familiar with the laws of the face will at once see that the right kind of walking has been adopted even when the person has been absent all the time. This fact was nicely illustrated in the case of a class of pupils, consisting of ladies and gentlemen, all adults, who were very anxious to be instructed in this particular thing. We spent a week showing what was meant by the magnetic walk, and all the pupils thought they had acquired the habit, and so they all went away for seven days. On re-assembling they were in as many different stages of progress as there were pupils, for no two had made the same advance. Eight of them were at once recorded as having done nothing at all, although they were told that they had been trying hard, and they wished to know in what way we could tell before we saw them attempt to walk. The ninth had changed somewhat in face, and we at once made the record that he had been fortunate in his understanding of what was required. The tenth had changed somewhat more in face, and we made the record accordingly. One lady in particular had acquired a more beautiful and more finely-tempered face, and she was placed at the head of the class

in her progress. Even the first eight had done something in mere practice that counted for progress, and had gone far enough to have reached the first stage in magnetic walking. We went over the ground with them first and showed wherein they were at fault. When the class again assembled after another lapse of seven days, there was improvement marked in their faces, and not in any instance did we fail to ascertain the exact facts from the features.

Why?

Because, when men or women are magnetic from what is called a natural gift, which means from previous inducing causes due to their acquired habits of living, they show this magnetism in the character that lives in the face. It is not stubbornness, for that is the opposite of magnetism. It is not muscular firmness, for that is physical and not electrical. It is not solidity of features, for that may come out of the accumulation of flesh or the animal propensities of the individual.

The face is the key to the mind, and the mind is the master of magnetism. What the mind and the heart think and feel, the face reflects in its fine and diversified nervous structure that responds to these two sources of influence. Magnetism is a quiet fire of the mind and heart that traces its purposes in the features with lines so small that they have no existence to the eye even when it is aided by the microscope.

Some of these changes may be described. One evidence of the lack of magnetism is the projecting lip. The thin lip is not an indicator of magnetism, but the projecting lip is evidence of the contrary. The change of the face from that condition in which the lips protrude forward, to that in which they are firmly set, each against the other, may be accomplished by the study of articulation and enunciation; and the training is of the highest value; but it does not necessarily prove that the individual is magnetic. Yet the opposite position of the lips is a certain and never failing sign that the person is unmagnetic.

How do we know this?

In the first place we have observed many hundreds of men and women who possess this great power, and there are photographs of many hundreds of others available; and never in a single instance have we seen one where the lips protrude. Who, that has looked upon the faces of Daniel Webster, Rufus Choate,

Henry Clay, John C. Calhoun, Andrew Jackson, George Washington, Patrick Henry, U. S. Grant, Robert E. Lee, Edwin Booth, Edwin Forrest, or any of the hundreds of famous personages whose magnetic power has been the mainspring of their success, can fail to see the chiseled mouth in which the lines of the lips are drawn with sharpness and clear-cut decision? There is no firmness and no decision in protruding lips.

While this fact, being universal in the faces of all those who have possessed the great gift, may not quite prove that it is necessary to the acquirement of the art, yet, on the other hand, the protruding lips are never seen in the face of any individual who is thus endowed. Imagine Napoleon Bonaparte with projecting lips!

Further proof is seen in the progress of all who attempt the development of the power, and who proceed in the right direction. We recall many cases of private pupils who have had ugly and unattractive features, with mouths that had projecting lips, and thick ones always, who have entirely changed the condition by the right kind of practice, or such as leads to the development of magnetism. You may think that thick lips are not changeable; but they are thick from the use made of them. No part of the body is so easily trained to alter its size and shape as the lips. This you can prove in many ways. Let the rule be observed that the center of the upper lip should always touch the center of the lower lip when they are together, and you will get started in the right direction. This position is, in the study of articulation, called center to center. At once the lips seem to be thin, when they are just as thick as ever. Another rule is that the mouth should be so shaped that the finger can form a straight line from the under part of the nose to the chin. This will compel the projection to remove itself.

As an illustration of the gradual change that comes over the face, we will cite one of many cases. We had a lady as a pupil who had the projecting lips to excess. She thought that she had already some magnetism; but we assured her that she possessed none at all. "How do you know?" she asked. We did not tell her. She was quite an intelligent woman, and we had no trouble whatever in showing her the way to make the flesh firm without setting the muscles; and she caught the art almost from the very start. As we watched her practice, we saw that

she brought the center of the upper lip against the center of the lower lip, and we made the record that she would very soon be an adept in the art. Some persons change the lips at all times when they are trying to do something that requires determination and will-power. We had the pleasure, during the many hours that she was our pupil in the first year of her lessons, of seeing her at her work seeking to learn what was meant by the magnetic habits of the various parts of the body, and week by week she unconsciously drew her mouth into what is known as the ideal shape, until at last the face had changed completely, and she was counted as a beautiful and highly attractive woman. It is now a well established saying that all magnetic women are attractive and beautiful; not in the sense that a doll or an empty face is pretty, but in the nobler and more exalted meaning of true womanhood and womanly beauty.

All pupils who start in this line of development, having projecting lips, will find that these will shift about and become the finely shaped lips such as are seen in the pictures of the successful men and women of all ages, as far as we have evidence at this time. The strength of character will not be reflected in the face if it does not exist as a matter of fact; nor will the rich qualities of mind and heart become pictured in the features unless they have a living reality in the individual. Beauty, character and nobility cannot be assumed. What we refer to is the mechanical reconstruction of the face; and this is not a dream, for it can be seen by anybody who cares to take the trouble to observe it. There is no secret in its existence.

What is herein described is the open evidence that you yourself may obtain in your own life, if you will take the pains to understand what is meant by the magnetic walk, or the magnetic firmness of any part of the body. It is a fact that is not generally understood for it is taken up too quickly and too earnestly in adoption. It is understandable, and you ought to catch the idea without any trouble; but we fear that you will go ahead with a great determination to win, and will therefore use the muscles and not the flesh.

The change from your accustomed methods to the condition known as magnetic firmness is exceedingly delicate. You will know it as soon as you get it, for a phosphorescent fire will be lighted in every nerve-fibre of the body. Magnetism is nerve-

glow. There is no doubt about it. We have taken the following experiment as a proof of it. Ordinarily in a dark room a human being has no fire in the eyeballs, such as is seen in animals of intense vitality, of which the cat is a common example. The cat is able to halt the attention of a bird and then to charm it into a state of yielding that costs the bird its life. All animals of intense vitality possess the same power in other uses, and all such animals have glowing eyeballs at times.

This fact is common knowledge.

Men and women do not, as a rule, possess glowing eyeballs. There are exceptions to the rule as you may prove. We have followed the matter for many years, and have become familiar with every phase of the question from the least incident to the greatest. We do not claim to have discovered everything, for much was known before we took up the work, and much yet remains to be ascertained. Others have accomplished much, notably the French scientists who were able to attract the magnetic needle of the compass out of its course by tensing the flesh of the arm, which is exactly what we mean by the magnetic firmness of the flesh.

Inhaling pure air and stretching at the same time will set the millions of cells on fire throughout the body; and that is why nature, through instinct, teaches it to animal creation. It develops magnetism; but it is an exercise, and we promised to present a system that did not require practice. Then, again, if one is willing to practice, there are scientific systems to be had in our big books that are free to you as emoluments under the clan rules.

Stretching is nature's method of arousing life in the inmost parts of the body, especially the magnetic centers, and no person is thoroughly healthy who does not have at least one good stretch a day. If this be true then it could not be called practice to do what ought to be done as a part of the duties of life.

The magnetic walk may be made a habit by adopting it at all times after once it is acquired. Every step may be taken with firmness of flesh. No more time will be requisite, and no practice will be necessary. Habit-culture is not practice; it is merely another way of doing what you must do. When the right kind of walking has been adopted, then let the same principle come into the whole body; let the neck, the arms, the torso and all

flesh be vitalized by a gentle firmness that is free from muscle-setting.

Never before have we tried so hard to make a fact clear as we have done in this matter. We believe that if you avoid muscular effort you will succeed in producing the tense condition that is so necessary to the development of magnetism. We have never seen a man or woman who possessed this power who did not have the whole body slightly tense at all times, and quite tense when special use was being made of the art. On the principle that a result, by adoption, will create a condition, the constant employment of tense flesh will fire the whole body and charge it with a wonderful vitality which is of electric origin.

When it comes it will come to stay. It will grow fast and keep on increasing without limit, if the habit is maintained. It will prove to be a power that must have a wise governing engineer, and that is good judgment carrying out some mental purpose as stated in the first part of this treatise. The brain must think, must plan, must govern, if this enormous energy is to be rightly used.

We come now to another habit; and it is even more difficult to explain; but we feel certain that we can make it clear. It is called the habit of self-containment.

Before this can be understood, it is necessary to impress upon the reader the need of a constantly unruffled disposition. This is a stepping-stone to self-containment. The unruffled disposition is a rare quality in these days, except among those who are counted great. It is a habit.

The beginning of this habit is in the perfect control of the body and all its parts. If you lack grace, ease, good poise, polish and the traits that outwardly mark the lady and gentleman, try to attend some school where expression is taught, or seek a graduate of such a school, and obtain all the training possible. It would require hundreds of pages to teach it by book, and that kind of teaching is not effective. The schools of expression are everywhere increasing in numbers and they are doing a grand work. They teach the best use of the faculties, which is so essential to success. Among these are the development of rich and pleasing voices, the mastery of the art of modulation, and the attainment of perfect self-control under all circumstances. Thus expression and magnetism go hand in hand.

Habit-culture is next best as a means of securing control of the body. It does not require practice, but will claim attention during the period that you are passing out of old ways into new. It is necessary to form the habit of obesrving yourself, to see what are the faults that are likely to mar your usefulness or lessen the respect that others may have for you. There is no personal magnetism that is strong enough to overcome the disgust that follows certain defects of judgment. The man who sucks his teeth in a drawing-room is doomed in the opinions of all who have been offended by the breach of etiquette; and likewise the individual who is in need of a bath, or whose breath is fetid, or who is nasty at the table, or who performs any one or more of the animal characteristics that still cling to our race, is certain to drop so low in the judgment of others on whom these faults are inflicted, that no amount of magnetism will offset the damage.

But there is another class of faults that affect the person guilty of them more than the observers of them, and yet are handicaps in both ways. The most noticeable of these is physical restlessness. It wearies the eye of the beholder, but it also weakens the vital centers of the person who is restless. There can be no self-containment where this fault exists.

A few illustrations will suffice to explain what is meant. Here is a woman who is quick-motioned when walking, and when at work. This would do no harm if it saved time, but she makes mistakes through her carelessness and her ill-considered haste. She slams things about, slams the doors, bangs everything she touches, drops herself into a chair, rocks violently, snatches whatever she takes, hurts children in combing their hair or dressing them, and makes everybody nervous by her excessive restlessness. She is the very opposite of self-containment. If the case cited is an extreme one, it is well to remember that there is a long gamut of degrees between her and that of the equally active woman who accomplishes more and is perfectly self-composed in every act.

Self-containment does not mean listlessness, for that is self-emptiness. There must be action and purpose, but no wasted motion. What would you think of a locomotive that stood at the station ready to haul a great train to a distant city, and yet turned a driver every four seconds, jumped a half-inch on its

pony wheels, joggled its smoke-stack from one side to another, rung its bell when there was nothing to ring at, played with its throttle in place of a handkerchief, swung its cab around, scratched its cylinders, wiggled its piston-rods, rattled its eccentrics and went through a large number of little motions that were useless from every point of view? Yet men and women are constantly losing their vitality by faults that are much worse in degree. The stately engine, when it comes to do its work, giant as it is, moves with the grace of a fawn and rides as composedly on the rails as if it were afloat in some quiet lake. It is an example of power and self-containment.

We have seen lawyers lose good cases because of their restlessness. We have seen doctors who irritate their patients instead of gaining their confidence. In one month we heard eight different ministers preach as many sermons, and we saw why there were empty pews. One clergyman winked his eyelids all the time, and the more earnest he became the faster he winked. Outside of this one fault he was qualified to meet the requirements of his profession, but a would-be magnetism fell flat ere it took on power. Another preacher had the common fault of saying "uh" hundreds of times in every sermon. Another had jerky, restless, meaningless gestures. Another stepped around as if the floor were over a hot furnace. Another had but one kind of gesture, and this tired the eye to see it. All these clergymen had some qualifications for their work, but they lacked self-containment, and could not, therefore, win the full confidence of their people. They were failures in the pulpit. Had some kind angel whispered to them the secret of power, and had their bandages fallen from their eyes, they could all have developed themselves into successful preachers. Church members are driven through the prickings of conscience into houses of worship, and this compulsion cannot be credited to the clergymen who may have full churches in spite of their preaching.

All persons can learn self-containment in its ordinary sense. Why not do it? It will add vastly to the usefulness of every man and woman who adopts the habit. More than this it will add to the vital fund within the body. It will increase the health. It will command the respect of others. It will lead to magnetism.

A few directions may be serviceable at this place. Self-containment begins with the habit of observing yourself, and the

omission of your faults of person. Then it proceeds to drive away all habits of restlessness, physical, nervous and mental. Then it enters more deeply into your life and checks all exhibition of feeling except when you voluntarily permit such exhibition. We do not mean to advise you to be heartless; but, on the other hand, deep waters are still. Satisfaction, malice, triumph, pride, revenge, joy over another's misfortune, displays of gloom and disappointment, and all outward evidences of what is transpiring within the body, should be held in perfect check. The face that pictures every mood is weak. Its action is large and soon becomes coarse; thus preventing the mind and heart from chiseling their finer lines over its surfaces.

A person who is always giving vent to joy or despondency is not likely to secure the confidence of others in more serious crises. Sympathy is most appreciated when it comes up from a great depth. A keen listener, an attentive observer, a full thinker are leaders of others when the time comes to shape a policy. People who are squirmy or fidgety are always in somebody's way and never out of their own. If they have an opinion on every subject, small or big, their views are shallow. If they must discuss every point that comes up during each day of existence, they have very little to offer.

One of the most common traits of prevailing human nature is the willingness to believe everything that is heard or read, and the readiness to express an opinion one way or the other. Harsh criticism generally follows. The morning paper brings news on a hundred subjects, and each reader thinks, feels and talks as if the statements were true, and many angry moods flit through the mind. It is the design of the paper to make the laboring classes hate their employers, and the employers to hate the unions; and malicious articles that fire the anger of both classes are constantly published in order to sell papers.

It is the duty of self-containment to believe nothing on any hearsay evidence, and especially not on the evidence of a newspaper. The mind must be kept cool, calm and unruffled; for, when it is of a cast to be easily disturbed, its magnetism flies out and is lost. The art of not believing is a great one. It is not the practice of disbelief, for that is another thing. If we affirmatively doubt a statement we are setting up a claim that it is untrue. If we do not know it to be untrue we have no right

to believe it so. But non-belief is an unwillingness to accept a statement as true. Self-containment is non-belief when the evidence is lacking. "I do not believe you are telling the truth," is equivalent to saying, "I believe you are telling an untruth." But, "I do not know that you are telling the truth," is an expression of neutrality, a desire to let the matter pass as though it had not been uttered.

Credulity is opening the mind to matters that, in ninety-nine cases out of a hundred, have no right there. It is the weakness of the public.

If the person who uses the power of magnetism to control others were unable to secure their belief, he would at once be at a disadvantage. It is for this reason that the user of the power should select the materials for his belief. He will be controlled by others to the very extent of his belief in the assertions of others. The magnetic person must of necessity make his mind neutral by adopting the habit of not accepting as true any statement that is not of importance to him. This requires care and judgment. Carelessness in permitting all kinds of material to enter the mind places the person in the category of being influenced rather than of controlling others.

The meaning of self-containment is the containing of self; and what is held in the mind and heart should be of the highest value and the greatest importance. If you have a clean and beautiful house, will you open it to filthy tramps and wandering vermin? You cannot give out better than you take in. You cannot throw about the lives of other men and women influences that are nobler or stronger than the material which you admit into yourself and allow to become a part of yourself. Self-containment therefore must control what you take in and store within your heart and mind.

Now what is the material that you admit? It comes from gossip, from sensational newspapers, from novels, from lightweight magazines and other periodicals, from ill-advised discussions, from self-formed opinions, from political demagogues, and from all sorts of people who seek to use you to their own advantage. A stream of this bad material is constantly flowing toward the mind. Do you admit it? The highest exhibition of personal power in this world is in the art of selecting what you allow to enter your mind, and in rejecting all else.

You must be able to say with decisiveness, "I do not choose to accept this, that or the other as facts. Whatever I wish to believe I will elect to believe. I will invite matters into my brain, not let them invite themselves in." To a person who thus controls the thousand incidents of occurring life, *nothing ever goes wrong.*

The man who says, "Things have gone wrong in my business to-day," is not magnetic. The woman who says, "I have been much worried of late, for so many things have gone wrong," is not magnetic. Things may be going wrong, and undoubtedly are, in every life; but that is the time for action. When they "have gone" it is too late. Worry is justified only when you could have prevented it; and if you could have prevented it you were very unmagnetic not to have one so; if you could not have prevented it, you will not worry if you are magnetic; and if you are magnetic, you will prevent it; hence the magnetic person never has cause for worry.

Habit shifts from year to year. You can, by the smallest attentions, change the whole course of your life. When thoughts, beliefs and worries are allowed to come as they please, the habit of fretting over everything, and of being depressed in mind, will grow apace. When you make yourself the guardian of your own castle—the mind—you will allow no tormenting suggestions to find entrance; and then you will not worry. A new habit will be formed.

It is well known that a guilty conscience destroys magnetism. The successful person in the use of this power is the one who is bold, determined and aggressive through lack of fear. A steady self-reliance is an anchorage from which the bolts of influence may be hurled in any direction without danger of recoiling. This condition is attainable by every person.

Never allow yourself to get excited; but, on the other hand, do not withdraw from the causes of excitement. Try to find them. Try to get into the thick of the battle, and court all the influences that may tend to stir you up or create in your mind feelings that ordinarily you would be free to display. In the actual battle of war, the commander who has the situation well in hand is he who knows everything that is going on and who sees all the dangers that surround, yet sits upon his horse placidly and calmly, white it may be, but strong and determined,

with jaws set in purpose, and yet never disturbed as the news comes to him thick and fast of the dismayed troops, or the wavering lines, the mad rush of the enemy or the stubborn resistance of his own army. When reports of disaster reach him, he issues his orders without nervousness or anxiety, as far as his face shows; and when the moment for the final assault has arrived he is still calm and unmoved; not a distracting thought enters his mind; he admits no belief, no fear, no misapprehension; he has no room for any idea except the one fixed purpose of the hour; and as his army, like a rolling sea driven by the irresistible impulse of that purpose, throws itself upon the foe he sees the overwhelming tide rush before the impending storm and sweep all resistance away in one mighty onslaught; yet he is still the same calm observer of these stirring events and the same controlling power throughout them all.

This power of the mind is of itself magnetic, and may be acquired by every earnest man and woman. It is habit, good or bad; good when you study to be calm; bad when you let things go as they will. There never was a time when things went right, if they were allowed to take care of themselves. It is contrary to the law of nature and the law of life.

The difficult part of self-containment is that which requires the even carriage of the disposition, the lofty purpose in everything, the ease and strength of all the faculties, the unruffled calmness of the feelings and the superb quality of mind which refuses to come in contact with the meannesses of life. This does not refer to the arrogant pride that makes some men and women detestable; but it means that, even when you are associating with the lowly, you are not to mingle with the evils that often eviron them. No person is too unfortunate for the care and help of those who are better favored; but misfortune is generally the fruit of wrongs committed by the parties who are made to suffer. We know that this is not supposed to be true, for investigators have not as a rule gone back to the days of the wanton neglect of the opportunities of life to find the cause of poverty and ill-health. It is the spirit of these neglected opportunities that is contaminating, and that must not be given contact and association.

Meanness in any form is degrading. Rise above it. Study to develop the nobler impulses of mind and heart.

Any reader of this treatise must, by this time, see that personal magnetism is life in the midst of calmness; and action that moves out of repose. Let the essential—life—be lacking, and calmness becomes indifference, while repose becomes laziness. The magnetic men and women of the world have possessed great vital energies, great volumes of mental-life, soul-life, or animal electricity, while yet they have held them in the stillness of perfect control so that they might be used at will.

While it requires a giant volume containing many private lessons for learning the art of controlling others, it is however true that the habit-culture of this treatise will develop in every person who adopts it as much magnetism as is obtainable by natural gift, and as much success in using it. The fact that there are many intricate arts employed in the use of this power should not discourage a person. The study of magnetism in human affairs is almost as limitless as life itself. A careful adoption of the suggestions of this treatise will bring ample reward; and progress will be most decisive.

Some persons become so interested in the study of human magnetism, especially after they have begun to develop and to use it, that they go on with their researches in book after book and system after system. There are no reliable works now for sale except those that have been originated under what is known all over the earth as the Shaftesbury system. It was the first, and its success has attracted scores of imitators, many of whom have taken the principles stated and the lessons taught, and garbled them until they lose their value besides being incomplete and incoherent. The only wise plan is to pursue the whole Shaftesbury plan as stated in the Guide to the Ralston Clan. This Guide can be had on application, and full information concerning these great systems will be sent to any member.

The power of personal influence is so easily acquired that we feel it incumbent on us to warn all persons not to be deceived by elusive advertisements. It can be easily proved that the Shaftesbury system is the original one in this line and that it is the only reliable series of works now published on the practice of magnetism of all kinds.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 11

Rheumatism

We take no patients and no individual cases. We have no medical practice, and do not teach or prescribe medicine.

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This Treatment is private. It is rented to the Inside Member to whom it is sent, and the title will not at any time pass from the Ralston Health Club. The member has no right to loan this monograph or to allow any person to copy all or any part of it, or to come into possession by any means of any part or the whole of the same. This rule does not forbid the use of the Treatment by the member in behalf of any child or aged person who is actually in the member's household; but all others must become Inside Members of the Ralston Health Club in order to be entitled to the help of this Treatment. To become such members will not cost anything, as may be seen by consulting the final pages of the book of Inside Membership, if the steps are taken as there directed.

THE GREAT RHEUMATISM CURE.

Rheumatism can be cured.

Rheumatism can be prevented.

These two propositions form the basis of the present treatment.

Rheumatism cannot be cured by medicines.

Rheumatism cannot be cured by appliances of any kind, such as belts, electrical devices, pads, or any of the thousand and one methods that are advertised in the periodicals of the day. The testimonials that come from prominent people given in favor of the advertisers of nostrums and appliances are not honestly obtained; and the less credence you place in them the sooner you will find a cure.

No class of maladies has attracted our attention more than that which includes rheumatism. It has been our study for a quarter of a century, for the reason that it has been the most common of all distempers, and has defied the best medical skill. There are everywhere so many sufferers from rheumatism who fight on without hope, and who fly to new remedies only to be doomed to the usual disappointment, that we regarded it our highest duty to investigate the subject with the determination to learn whether or not there was a cure.

At the beginning of this year, 1905, we are masters of the situation. Our present treatment is the result of years of growing success in effecting a complete cure. As one patient has just written us, "My highest wish is that those who suffer would try the Ralston cure." We have had a splendid treatment before the public for years, but this now issued is the most direct and effective ever offered.

CAUSES OF RHEUMATISM.

There are two primary causes of this malady:

A. Errors in diet.

B. Errors in habits of life.

There are certain foods that are known to aggravate this disease and to bring on severe attacks when such food is indulged in too freely. Likewise, when we study the diet of people who have rheumatism we find that similar foods are abundant with them,

and it fully establishes the fact that the cause is largely due to such errors.

There are also certain combinations of food, which when taken separately are not injurious, that aggravate the disease and that are found in the dietary of those who are its victims.

Then there are habits of life that tend to bring on attacks, or to originate the disease with those who are free from it. These alone do not set up rheumatism, but they conspire with a wrong diet to produce.

Now these are the primary causes. But what is the particular condition that is known as rheumatic?

Have you ever seen strings of rock candy? They are made by dropping cords into pails or buckets of water in which sugar has been dissolved to such an extent that the water cannot hold more in solution. Then evaporation is caused by exposure to heat and the sugar soon is accumulated in excess of what the water will hold in solution; and this excess forms on the strings or whatever else it will cling to. It is the nature of anything that is held in solution, when it becomes excessive, to take the shape of crystals. Salt does this as well as sugar and other things.

Crystals of microscopic size form in the blood, and attach themselves to fibres or any stringy substance. They form in about the same way as rock sugar, and also fasten themselves to similar threads. The strange part of it all is that they are made of sugar, or carbons in some form.

These tiny crystals have very sharp edges, and lodge in places where nerves are abundant or in joints where they can irritate the flesh and set up inflammation in the surrounding tissue.

Here we have the story of the direct cause of rheumatism. Back of it are the primary causes of bad diet and wrong habits of life.

Certain kinds of food contain the fibres that are so injurious, and certain other foods give rise to the acid. When the two meet they make the sharp, cutting, agonizing crystals that float in the blood and embed themselves in the sensitive nerves.

Uric acid is the name of the sugar product out of which the crystals are formed. Uric acid may be free, or may exist in the shape of crystals. When free it sets up lithemia, insomnia, vertigo, tinnitus aurium, fulness of the head, and an irritable condition of the nervous system. When attached to the fibres that are present in the system, it takes on shape and the form of sedi-

ment, such as may often be seen in the urine; and the same combination of the acid and fibers into crystals which grow together into lumps, will cause gravel. So also calculi, or stones in the bladder, gall stones and other desposits are masses of the tiny crystals, so to speak.

It is necessary to understand the nature of the process that results in the presence of uric acid, in order to be able to combat successfully the disease of rheumatism, and we therefore offer the following explanation:

The body is built anew, cell by cell, every day and hour and minute. But for every new cell that is built one breaks down and dies. Nature provides for this death by oxidizing the dead cell, which means that it is burned up in a chemical sense; a liquid fire through the action of oxygen by which the character of the dead cell is so changed that it can be passed out of the body in the form of urea. Urea, therefore, is the complete change of the waste material. When it is in the form of urea it passes easily and quickly out of the body.

But certain foods, under the influence of certain bad habits of life, interfere with the process and the result is uric acid, which is partly made urea. What these foods are, and what these bad habits come from, we shall discuss in this treatment. In the meantime it is important that we note the results of this partial oxidizing of the dead material of the body, for the chemical burning up is called oxidizing.

The effect on the urine is the most noticeable, and the ordinary individual will have no difficulty in finding out what is going on in the system by examining the water that passes through the kidneys. Rheumatism, uric acid, urine albumen, gout, gall stones. calculi in the bladder, etc., are all due to the same general causes and hold a close relation to each other. And the urine shows the increase or decrease of the direct cause, uric acid. In health the urine possesses a light-amber color, and this changes to darker or lighter as some disease or disorder affects the blood. The coloring matter is due to a pigment, or paint-producing substance that is called urochrome by some and urian by others.

There are several ways of detecting the presence of albumen in the urine. One of the most common is to apply heat and nitric acid to the urine, whereupon the albumen coagulates; and when this is seen under a microscope the moulds of the tubules of the

kidney lining are plainly visible. This is a very dangerous symptom, as no human being can long survive the loss of that lining. Steps should be taken at once to heal it and to save what remains. The most frequent cause of albuminuria is alcohol, and generally in the form of adulterated beer, wine and liquor; but there are many other things that lead to the breaking down of the kidney lining, such as coffee, tea, impure foods and excess of meat.

Temporary albuminuria is due to colds, congestion, and inflammation of the kidneys, which allow the albumen to come through from the blood. It also accompanies dyspepsia, heart and liver troubles, as well as pneumonia and lung diseases. There are cases where the urinary analysis, or urinalysis, as experts love to call it, has shown a healthy condition of the kidneys and normal excretions; yet such a malady as pneumonia has developed Bright's disease very suddenly, and the same analysis has disclosed a destroyed kidney lining. "The lungs are getting relief," says a fond wife, as her husband shows signs of recovery from pneumonia; "do you not think he will get well, doctor?" Then came the answer in the negative; the urine contains the destroyed fibers of the kidney-cover. Where albuminuria is due to mere congestion of the kidneys, it will not continue after the inflammation passes away, if care is taken of the health.

Dropsy is often caused by the insufficient action of the kidneys, which permits the albumen to pass out in the urine, while the bulk of the water seeks to remain in the system.

Impaired vision is often an accompaniment of albuminuria, as the presence of uric acid in the blood causes a degeneracy or breaking down of the retina. Great pains should be taken to effect a cure at once; and it is well to say that any normal diet and regime will restore the conditions of health.

Urinary calculi are associated with uric acid, giving to that the name of lithic acid, because of the stone-like composition of the latter. To properly understand these subjects, they should all be read together.

Lithic acid is the name sometimes given to uric acid, because of the stony deposits which are found in it.

Urea is the name applied to the leading principle of urine; it being an organic matter and constituting one-third of all the solids in that excretion. It is not uric acid, though commonly confounded with it. The office of urea is a very important one;

and is founded upon the fact that the act of living consists in the burning up of the body to produce muscular, nervous and mental force. This destruction must be met by two processes; one gets rid of the burnt-up tissue, and the other supplies more nutrition to rebuild what is lost. The burning is caused by carbon and oxygen, and the tissues of nitrogenous matter are then called oxidized nitrogen. The average adult must get rid of over an ounce a day, and the urea carries it away. It is found in the urine, not because it is produced by the kidneys, but because the latter separate it from the blood. It is also present in perspiration, in the lymph and chyle, in the vitreous humor of the eye, and generally throughout the blood.

Of all the afflictions which can come upon the human system that of uric acid may be called the worst. In healthy urine it constitutes slightly less than one per cent. of the solids; its proportion being 0.86 of the whole; while in insects, serpents and unclean animal life it is found in very large proportion. It indicates a condition so closely allied to that which accompanies rheumatism that it is inseparable from that malady in the study of causes.

Uric acid, when present in the urine in a quantity exceeding one per cent. of the solids, indicates the tendency to such horrible maladies as rheumatism, gout, albuminuria, dropsy, Bright's disease and others; but it is in the blood that the real damage is wrought. When secreted in excess it is discharged by the kidneys, and appears in the urine as red gravel, or else accumulates in the bladder as stones or calculi. Usually a clot of blood or some particle of foreign matter is found in the center, showing that the uric acid uses it as a basis for accumulating.

To detect uric acid obtain a microscope and examine the urine after it has settled by standing a while; the acid appears in the form of rhomboid tablets, which are so-called because they are six-faced; and they are generally accompanied by crystals shaped like little dumb-bells. It is the solidity of this acid that leads to some of the disagreeable results that attend its presence in the blood. While the elements that compose the acid are always at hand, and constitute the chief parts of the body, the tendency to form the acid is due to an extremely abnormal and diseased condition of the blood; a condition for which the individual is to blame, as we shall see as we proceed. It is not an easy thing to induce the formation of uric acid in excess; it is impossible to do so when the

diet and regime are sensible; and yet, when the acid crystals are once formed, it is just as hard to get rid of them, as their presence in the system causes an increase of the tendency that induces them. Such a deposit requires ten thousand times its own bulk of water to dissolve it, except when distilled water is used; and then the quantity is less and the action more rapid and satisfactory.

Some persons are in that defective condition of the health which favors what is known as the "uric acid habit;" that is, the waste matter of the body does not break down completely and change into urea; but being but partly oxidized (burned) it is left in the state known as uric acid.

The question whether food will turn into urea or into uric acid is determined altogether by the habits of life. That the whole battle hinges upon this one point may be regarded as settled, for it is to-day the opinion of all great specialists in these lines that the methods of eating, the foods selected and the habits of the day, control the continuance of this great source of ill. The uric acid tendency often exists a long time before it establishes disease, especially if the constitutional health is first-class. But it sooner or later breaks out, and often with unexpectedness and fearful damage to the system. The strange fact is that dropsy, gout, kidney troubles, calculus, liver troubles, and every form of rheumatism may all be related to the presence of uric acid, although differing in themselves. Thus one man may find calculus or stone in the urinary ducts to be the shape of the disease that is assumed after uric acid begins to accumulate, while another man may turn to gout, a third to dropsy, a fourth to rheumatism, and so on. Yet the treatment that removes the tendency to the formation of uric acid cures the one disease as well as the others.

No condition gives rise to so many afflictions as this.

THE HABITS THAT CAUSE RHEUMATISM.

The first of the bad habits that give rise to uric acid and hence to rheumatism is the suppressing of the urea. The urea is the complete burning up of the dead life in the body, that is living matter that has just died. As long as urea remains in the body when it should go out, it will prevent the formation of other urea until it is allowed to escape. Therefore it is the first duty of every person to get rid of all urea as fast as it is formed, or in the same daily quantity.

Holding in the sweat, or perspiration, prevents the urea from getting out, and results in the uric acid back of it. There are many ways of holding in the sweat. How often do you bathe? Once a week. It is a good old New England custom. How often does this laborer bathe. Once a year. A rheumatic person should have an active movement of the pores of the skin once a day. Yet few do this.

An investigator found that the worst cases in the world were in Northern Germany and adjacent lands, where the people slept on and even under feather bedding, in sweat-boxes, allowing little escape of urea, and compelling the body to reabsorb over and over again the waste matter it had thrown off. "All men, women and children were victims of rheumatism and catarrh. I induced some to remove the loads of clothing, to heat their bedrooms at night, and to lie naked on plain hard beds, and these recovered." Since then it is a fact that a complete revolution has begun in the treatment of this disease in that country. While it is true that acute attacks must be so treated as to keep out all cool air for awhile, it is likewise a fact that the "air-treatment" will do more good in the removal of urea and the dissolving of uric acid than any other known to-day.

Wearing the same under-clothing too many days at a time is another bad habit. The urea becomes quite thick on the under-garments, even in one day, and the uric poisoning is sent back into the blood. People wonder why the men and women who are out of doors much, or who have plenty of air and exercise, are so often victims of rheumatism; but the answer is this:

They do not bathe often enough.

When they do bathe, they use methods that are not healthful, and should adopt the bath of high regime in the book of Inside Membership.

They do not change their under-clothing often enough. Many wear the same garments a month, and none change oftener than once a week, while the victim of rheumatism needs a daily change. Many follow the old custom of using the upper sheet one week in bed, and then putting it in as the lower sheet for the next week, thus having two weeks of urea to associate with at night.

The breath gives out the poisonous urea, and people sleep with it filling the room. This opens up the question of how to arrange the sleeping room at night. If you let in the damp air, it will

chill you and lead to results just the opposite of what you seek. If you keep the windows closed, you will breathe your own breath, and that of your bedfellow, if any. This problem is by no means an easy one. Its only solution is to sleep alone and occupy as large a room as possible; one that has not had human breath in it during the day and that has been thoroughly aired up to the time of occupying it at night. Then keep the windows closed, if the night air harms you, or open it a half inch if you can endure that much of the air. This advice applies to a very limited number of cases, we are glad to say. Avoid inhaling urea.

The custom of sleeping in a room where a vessel is uncovered under the bed or in the washstand is far more common than would be supposed. Many a case of uric acid has been traced to this habit. It is best to have no possibility of such danger; and sometimes the covering of the vessel does not fit close enough to keep out the poison. Rooms where children have left the odor during the day should never be employed for sleeping purposes.

Most persons tax the vitality by eating the heaviest meal at night. It involves a large loss of strength to digest the dinner that is eaten late in the day. A "uric acid" person needs every ounce of strength he can get. Our advice is to eat heavily of the most wholesome things in the morning, and very lightly at night, with a good meal in between at noon. We do not believe a cure is possible with any person who cannot find an appetite in the morning because of taking the principal meal of the day at evening. Better starve at night to feed well in the morning.

Later on in this treatise we shall refer more directly to this question of diet.

Suddenly checking the perspiration is very dangerous. It is so for the reason that it turns back the urea that has started to come out and that has got as far as the skin. Perspiration is one of the blessings of health, for it throws off the locked up poisons in the body, dealing with a class that the bowels and the kidneys will not affect. Hence the skin must do its full part in maintaining health. To start its pores into openness and then to close them while they are in the midst of their best work is like injecting a flood of poisons into the blood through countless thousands of pores. This is the injury done by cooling off when you are over-heated. Do not go to an open window or get in a draft when you are perspiring.

Loss of sleep lowers the vitality and takes away the power of the system to throw off the poisons that are always being made by the process of nature. Nine hours of sleep, or at least that amount of time in bed or on a couch, are needed. If you cannot sleep, try the treatment for that malady, which accords with this method of cure. Rest is required not only at night but during the day, until the vitality is restored.

Hard work and strong exercise do much injury to the parts that are affected by rheumatism. Passive exercise is curative, but affirmative action is hurtful. This will be explained on a later page of this treatise. But hard work prevents a cure; and for this reason so many laborers fail to get relief.

The medicine habit is one of the worst. No medicine should ever be taken for rheumatism, no matter who orders it, or on what avalanche of testimonials in the papers the drugs are held up as curatives.

We now come to

THINGS TO BE AVOIDED.

ALCOHOL.—This is a perverted form of sugar or carbon. Alcohol can be made of any carbon, such as sugar, starch, etc., and these enter largely into the system when in health. It is their excess and their perverted form that do the damage. A rheumatic person makes alcohol in the blood by the wrong action of the system; and to aggravate this condition by drinking spirituous liquors adds to the perversion, and always makes a cure more difficult. The best authorities declare that there is no cure for rheumatism under such conditions.

It makes no difference how small the quantity of alcohol in the bulk of liquid, its presence and the combinations that surround it are foes to a cure. Avoid beer, wine, cider and all the weaker and the stronger drinks.

CHARGED WATERS.—Any water that is charged with gas is a cause of uric acid; for urea and carbon-dioxide are allied; and the only agency of charging waters or drinks, or soda fountain products is by the use of carbon-dioxide. This is also the product of baking powders. It is one of the worst enemies of the victim of rheumatism.

FANCY DRINKS.—These are the many tempting temperate drinks that are free from alcohol. Billions of glasses are drank

every year. They are made of poisons that are hurtful, and no person can hope to get well who puts into the system any such thing.

TEA and much COFFEE.—All tea is exceedingly hurtful; and more than one cup of coffee daily is injurious, and it should be weak at that. The proper way to use coffee is in the manner stated in high regime in your book of Inside Membership. But tea in every form must be avoided, as you would avoid your enemy.

ACID FRUITS.—These are also in line with the causes of rheumatism. A very strong acid in a fruit is generally an indication that it is unripe; but fruit that is acid when fully ripe, like the lemon and lime, is useful in the cure of rheumatism. The use of sugar changes the nature of the lime and lemon, and it then becomes one of the causes of uric acid. Lemon juice alone or without sugar in any mixture that is wholesome will prove helpful in the cure of this malady. All fruits that require sugar or sweetening in order to make them palatable are causes of the disease. Avoid them.

ACIDS and SWEETS.—This combination is the most prolific cause of rheumatism in the whole category of errors. If you give apple sauce that has been made of sour apples made sweet by sugars or syrups to any person who is disposed to rheumatism, its severity will be noticed at once. If this combination of sour fruit and sugar or syrup is given to a person who is not prone to the malady, it will in time cause it. Next to apple sauce is cranberry sauce, as a common cause of rheumatism. These twin errors of diet have made millions of victims of this disease. The rule is a plain one: never eat fruit that you must sweeten to make palatable.

STRAWBERRIES, TOMATOES and watermelon are specially hurtful, and cause the malady as well as increase it. We have met a large number of cases of rheumatism that came during and immediately following the strawberry season, and in persons who at other times are free from the pains; but each year adds to their severity until at length the malady is firmly established.

SUGARS and SWEETS of all kinds turn to uric acid in the body on the principle first stated and after the manner of the rock sugar forming on strings. While the body needs some sugar and must have some carbon, the excess of this article becomes a dangerous presence in the blood. It turns to various forms of

ferment, notably alcoholic, and is such an incumbrance that its exit is absolutely necessary. The craving for sweets is abnormal in most persons; while some do not care for sugar or candies, yet make up for the lack by eating starchy foods to excess, or by taking alcohol.

It will be noticed that men who dislike candies are inclined to excesses in the use of alcohol; and that those who eat much bread and crave potatoes do not have use for sugars and confectionery. Carbon in some form is the demand of the body. As alcohol it is abnormal and an enemy; and in the almost pure carbon form of sugars and candies it is likewise hurtful. The rule for eating sweets is well stated in the book of Inside Membership and need not be restated, as that book is always announced as the basis of all our Special Treatments. Hence we refer to it whenever necessary.

Whenever there is excess of sugars or sweets in the system, the kidneys are made to suffer, for the liver refuses to act upon such excess, and what is discarded by the liver is always a dangerous tax upon the kidneys. The liver is the most sensitive organ in the system; in it are located what some persons have facetiously called the "strike germs," which give rise to the so-called desire to go on a strike. While such theory is unfounded it is nevertheless true that the liver does go on a strike on many occasions, some of which are as follows:

1. When the stomach is crowded with heavy food, such as a solid meal, or a feast or banquet. The late Postmaster-General Payne said that his breakdown in vitality was due to being invited out to dinners. In this age of civilization the highest idea of entertaining friends is to feed them, just as we feed animals when we wish to please them. The liver is certainly justified in going on a strike.

2. When there is an excess of alcohol in the system. The rule is this: If uric acid is abundant the breath will give out the odor of alcohol, but, otherwise, it is possible to drink a small amount of this spirit and have it absorbed by the blood so completely that not the slightest odor remains on the breath. If there is any odor it signifies the presence of a hurtful enemy.

3. When sugars and sweets are taken in excess. Here the liver will go on a decided strike and send the half made poison down to the kidneys.

Sir Henry Thompson, whose experience in the study and practice of dealing with every phase of rheumatism makes him one of the foremost authorities, says: "Sugar in all its forms, at every meal, and wherever met with, forbid it altogether." At Carlsbad, where thousands go for a cure of rheumatism, the diet is made a much more important item than the waters, although there is no doubt that sulphur is helpful to a slight extent; and at this famous place they require each patient to avoid sugar and sweets and sweetened cookery, as well as meat fats. There is some question as to the wisdom of the latter, as we shall now see in the next paragraph.

MEAT TISSUE is to be avoided. This has led to the disuse of the fats of meats, which is a mistake. Fats free from the fiber are good, provided they are not used to excess. Again the liver goes on strike. The use of olive oil is one of the best things in the diet, but the liver will not digest or act upon very much of it; and when taken in excess the face gets yellow and the blood bilious, which makes the patient think that olive oil is not good at all. Cod liver oil is advised for rheumatism, yet it is no better than the fat of a piece of bacon fried. But the tissue of bacon is indigestible, and the crisp fat is likewise very injurious. For these latter reasons we have pronounced it bad; yet, if some Ralstonites do not think that we contradict ourselves, we would like to say that we have recommended bacon, not crisp, and not eaten with the tissue or fiber, in many private instances with the highest success in place of cod liver oil; and some of our books recommend it in this form, while others say let it alone altogether. There is no contradiction. The principle remains the same.

All fiber, whether of meat, lean or in the fat cells, or in vegetables, furnishes the indigestible strings on which the crystals of uric acid cling.

FIBROUS VEGETABLES.—These must be avoided by people who have uric acid tendencies, and by all who are rheumatic. Herein we are doing humanity a service by the results of many thousands of experiments in one study of this disease. It is often a cause of wonder why so many people who live in the country are rheumatic; but they eat coarse vegetables and indulge in sour fruits sweetened, and take cider or other drinks that increase the acidity; and the reason why they are rheumatic is at once seen and understood. What are these fibrous vegetables?

They are such stringy articles as carrots, turnips, parsnips, old beans, old pears, cabbages, and almost all kinds that ripen their covers or cell structures. The little parts that are called strings are indigestible forms of wood that the system grinds up and takes into the blood in sufficient quantity to assist in the formation of the uric acid crystals; and their presence makes it possible to accumulate stones and the various calculi that do so much damage.

The difference between the soluble or digestible vegetable and the hurtful kind may be seen by noting the ease with which young, tender, stringless green beans will digest, while those that are old enough to make strings or tough covers will not pass through the system without some injury, however slight. Then, when the beans have ripened, each bean in encased in a shell or husk of its own that is totally indigestible. All ripe or dried beans have this shell. Under the microscope it is tough and woody to the eye. Therefore all baked beans and other kinds of this vegetable should be so cooked as to prevent the fibrous parts from entering the stomach. The same is true of every stringy food.

They also contain insoluble mineral matter.

Do not make the mistake of supposing that cooking will change the nature of the fiber. It does alter the value of the contents, for thorough cooking is an advantage under such conditions; but no amount of cooking will make the fibrous parts digestible. It may soften them to a pulp of silky fineness; yet the microscope shows that they are still fibers; and the finer they are the more dangerous they become, for the uric acid crystals will not form on the larger pieces. The stomach tears them into small bits, and these go into the blood and all through the body.

Beets are not fibrous, and do not produce injury in this way.

Celery should be chewed and the juices swallowed, but not the tough or stringy parts.

Lettuce has almost no fibrous structure and is therefore good.

Greens, such as dandelions, spinach, beet tops, etc., may be eaten, unless they are too old.

Lima beans may be eaten provided the husk is not swallowed. This is generally so distinct that it may be detected in the mouth, and should be ejected. The question of good manners need not be involved, for any refined person can manage such things without attracting notice, just as if a small bone of fish were to be removed from the mouth.

Split peas are now prepared and for sale in bulk in such condition as to avoid the presence of the tough husk; while the whole peas will set up the most distressing case of rheumatic pains.

Asparagus is helpful in this malady, if no fiber is swallowed.

Tomatoes must at all times be avoided; as their oxalic acid works the same sort of injury as uric acid. There is no one kind of vegetable that is responsible for so much rheumatism as the tomato.

Cranberries probably hold next place to the tomato in causing rheumatism, although apple sauce made of sweetened sour apples has done its share. To cook a sour thing till it is mellow and then sweeten it is self-deception in the highest degree. When nature mellows the fruit, she bursts open the tiny microscopic cells; when cooking mellows it, these cells never open, but are separated and make a mushy mass that seems soft and buttery. The unopened fruit cell is a danger to the health. This applies to all fruits, and explains why death follows the eating of them, when eaten under-ripe, or not thoroughly mellowed by nature.

You now see the whole fabric on which the disease of rheumatism is based. It consists of the double cause; uric acid from sweets and fruits, and dangerous combinations of food; and the fibrous bits of other food that are eaten. Here you have the crystals, just as you get them in the making of rock candy from sweetened water and strings. Every test and experiment will bear out this law of double cause.

SPICES and all other things that contain woody fiber must be avoided.

Stop using such articles as black pepper, cinnamon, ginger, allspice, cloves and similar things, which are prolific causes of rheumatism.

Red pepper water may be taken, but not the pepper itself.

Above all things never allow nutmeg to enter the stomach. Many of the stones and crystal forms in the body have been found formed on tiny microscopic bits of nutmeg.

All crisp meat, and articles where grease has been dried hard, as well as all re-cooked meats, are hurtful.

CHOCOLATE and cocoa in every form are specially harmful in this malady.

In addition to the foregoing list of articles that must be avoided, read the twenty-first chapter of the 93d edition book of Inside

Membership, which you necessarily possess; and if there are any other forbidden things there avoid them also. In other words, you must not use any of the things that are forbidden in that chapter, and you must avoid all the articles that are stated in this treatise in the pages just preceding.

THE NEGATIVE CURE.

Having gone thus far let us sum up what is in the fact of the negative side of the cure. It of itself brings about relief and restoration to health in a majority of cases; for rheumatism will cure itself when the causes are removed, unless too much of the old uric acid remains in the system. What we have said, and a few other general remarks that apply to the negative side of the cure, we will sum up as follows:

1st Step.—Cease admitting forbidden matter into the system, as previously stated.

2d Step.—Never suddenly check the perspiration. The urea in the blood must come out through the pores of the skin, in a large part at least. It is a common custom, when the body is heated and the perspiration flows freely, to get cooled off as soon as possible by sitting in a draft or seeking a chilling atmosphere. This closing of the pores produces a kind of paralysis that is dangerous, and leads to a future inaction that will not allow the urea to escape so easily. It is also a fruitful cause of skin disease and bad health.

3d Step.—Avoid mineral water, soda waters, ginger ale, and all curative waters. Pure water is best; that direct from the springs in the country, if not hard, should be preferred. Next to this comes distilled water that has been thoroughly aerated or mixed with pure air.

4th Step.—The copious use of pure spring water, or aerated distilled water, will open the pores of the skin, and do much toward getting the uric acid out of the blood. So hard is it to dissolve that it requires ten thousand times its own bulk to absorb it; and as the use of foreign matter daily leads to a greater proportionate quantity than the amount of water drank can take care of, it is easily seen why the disease does not readily yield to treatment.

5th Step.—Avoid low temperatures, keep overwarm rather than chilled, and never allow the discomforts of heat to lead you to seek a draft or sudden coldness.

6th Step.—Get ribbed silk underwear of the thinnest kind and wear next to the skin, changing it every morning. In cold weather wear very thin woolen underwear over the silk, and change the woolen garments twice a week. This may involve some expense in getting the outfit; but once obtained, it will last a long time. The cost is much less than a week of doctoring. The silk is an excellent non-conductor of human electricity, serving to hold the vitality of the body in the system. The silk system has of itself cured rheumatism, where strictly followed according to these rules. It has not proved sufficient in some cases, and should not be exclusively depended upon. Of course, the skin must be kept clean and the pores open, if the silk is to be used.

7th Step.—The usual method of bathing must be abandoned. To open the pores by hot water is not advisable, for the water carries off great quantities of magnetism and vitality. In rheumatism the skin should be made hard, firm, solid and very active. This is best accomplished by chafing and exciting it, without injuring it. Water should not be used, except to remove dirt. The hips, legs and feet may receive a daily bath of tepid or warm water and soap; thoroughly rinsed and quickly wiped dry, then chafed with the hands, and patted hard to invigorate the skin. The latter, in a few days, will respond to the treatment and show increased health. But the waist, abdomen and chest should not be bathed if they can be kept clean by rubbing and patting, then wiping till warm, in a room of high temperature. The daily change of the silk serves to remove both the dirt and the urea. Examination will show that the latter is present on the silk in considerable quantity.

8th Step.—Do not breathe your own breath, nor the breath of others; it prevents the escape of urea, keeps the blood impure and tends to the formation of uric acid. You can detect the carbon dioxide by coming into a room where it is, if you have been out in the pure air. This opens up the question of how to arrange the sleeping room at night. If you let in the damp air, it will chill you and lead to results just the opposite of what you seek. If you keep the windows closed, you will breathe your own breath and that of your bedfellow, if any. This problem is by no means an easy one. Its only solution is to sleep alone and occupy as large a room as possible—one that has not had human breath in it during the day, and that has been thoroughly aired up to the time of occupying it at night. Then keep the windows closed, if the

night air harms you, or open it a half inch if you can endure that much of the air. This advice applies to a very limited number of cases, we are glad to say.

9th Step.—Avoid inhaling urea. The custom of sleeping in a room where a vessel is uncovered under the bed or in the wash-stand is far more common than would be supposed. Many a case of rheumatism has been traced to this habit. It is best to have no possibility of such danger; and sometimes the covering of the vessel does not fit close enough to keep out the poison. Rooms where children have left the odor during the day should never be employed for sleeping purposes.

10th Step.—Do not tax the vitality by eating the heaviest meal at night. It involves a large loss of strength to digest the dinner that is eaten late in the day. A rheumatic person needs every ounce of strength he can get. Our advice is to eat heavily of the most wholesome things in the morning, and very lightly at night, with a good meal in between at noon. We do not believe a cure is possible with any person who cannot find an appetite in the morning because of taking the principal meal of the day at evening. Better starve at night to feed well in the morning.

11th Step.—Avoid acid fruits. These are very likely to cause neuralgia as well as rheumatism. They do an incalculable injury to the blood. The whole fruit question is settled in the Inside Membership Book.

12th Step.—To produce urea is a part of the plan of life, but to produce uric acid is unnatural and contrary to the purpose of living. The greatest step of all is this: to prevent the formation of uric acid by compelling the production of urea; and when this is done, all fear of rheumatism may be considered as vanquished. The whole battle for a cure must come down to this one point: the formation of urea and the prevention of uric acid.

We place all the stress upon the twelfth step, yet we have purposely had much to say that may seem preliminary or introductory. Not so. The question whether food will turn into urea or into uric acid is determined altogether by the habits of life. That the whole battle hinges upon this one point may be regarded as settled, for it is to-day the opinion of all great specialists that rheumatism in every form is due to the presence of uric acid in the blood. Says a physician, who has had as many cases as any practitioner that ever lived: "Whatever may be the variety of rheu-

matism, we are forced to concede that there is one universal cause, uric acid." Another says: "A few years ago we were not agreed as to the cause of rheumatism; but now there seems no doubt that its immediate cause is the presence of uric acid in the system." The strange fact is that dropsy, gout, kidney troubles, calculus, liver troubles, and every form of rheumatism may all be related to the presence of uric acid, although differing in themselves. Thus one man may find calculus or stone in the urinary ducts to be the shape of the disease that is assumed after uric acid begins to accumulate, while another man may turn to gout, a third to dropsy, a fourth to rheumatism, and so on. Yet the treatment that removes the tendency to the formation of uric acid cures the one disease as well as the others.

Our plan now is to directly attack the presence of uric acid in the blood, get it out, and at the same time stop its coming in. It is true that if it can be totally prevented from coming in, what has already accumulated will eventually disappear; but this may be a long process, so we will work the two together. Urea is the result of living, of the use of the material of the blood and flesh. It must be made in order that you may think, feel, act or even carry on the functions of the body. There are two kinds of waste always forming in the body, and always ready to cause trouble if they are not disposed of as soon as possible after being formed. One is the waste from the food you eat; this goes out by the intestines. From the food eaten certain nutrition is produced and makes blood. This circulates all through the body in every part, however small, and supplies the system as it changes from food to flesh, etc.; then breaks down in the very act of living, for life is change, and change is the passing of blood to flesh and flesh to waste. Food-waste is the effete matter of the intestines, and its exit is a very simple process compared with flesh-waste. All blood first makes flesh, and this dies in itself every moment, leaving as its kind of waste what is known as urea, when the change is complete. When there is a fault somewhere in the action of the system, uric acid is sure to be the result, and its presence is due to one or more of several facts.

Let these be carefully considered.

1. When the system is charged with urea that is not thrown off as fast as nature intends, the blood-waste and flesh-waste will be incomplete, and uric acid will be formed instead of urea.

2. When foreign matter is in the system, as already stated, it cannot make urea, for it is not properly a part of the organic life of the body; and the result is uric acid. Read carefully all that has been said in this treatise thus far, especially relating to foreign matter in food and drink.

3. When proper food is partly consumed in the life-action of the body, it does not reach the stage known as urea, but becomes uric acid. This is called incomplete or imperfect oxidation of waste matter. Oxidation is another term for changing, burning up or turning broken-down flesh into urea; and to this is chargeable by scientists of "the desposit in the joints, muscle structure and tissues of the body, of certain products of imperfect solubility," which means that acids that cannot be dissolved and passed off are left to swell, inflame and torment muscles, nerves and joints. This is rheumatism.

In getting rid of the causes that invite the formation of uric acid, we must depend solely on two processes, the first of which is the right way of living, and this has been amply stated in the entire scope of this treatise. The second is to act under the phase just stated.

THE AFFIRMATIVE CURE.

Rheumatism is acute and chronic. It is local and general.

An acute attack should be treated in the following manner:

One of the best treatments of late origin, and the most recent next to that which we will state later on in this treatise, is the following: Place a cloth wet in very hot water on the painful part, repeat three times as it cools, then apply ice-cold camphorated lard oil on a cloth and wrap around the part for a half hour. After this knead the parts by the knuckles or the joints of the fingers, half rolling them forward and back on the part.

When the pain is severe and local, as it generally is, let the patient go to bed between sheets, with a blanket above the upper sheet and another blanket below the lower sheet. This plan serves to absorb the perspiration better than any other, and is adopted in hospitals. Wrap all the parts that give pain in absorbent cotton wool, using as much as can be kept in place. The readiness with which this relieves acute pain is remarkable. In persons whose blood is scrofulous from inheritance, following certain foul diseases of ancestors, the cotton may fail to give relief, and the "blister

treatment" of Dr. Herbert Davies is to be used. Dr. Davies contended that rheumatism was caused by uric poisoning in the blood, which collected at the joints, and he succeeded in curing patients by blisters made of cantharides. Strips of cantharides plaster are placed at the affected joints when inflammation is at its height, and after serum or "matter" is gathered by the blisters it is drained off and thus got out of the blood.

The latest treatment is that of airing the skin. We have already referred to it. It consists first in airing a large room and being sure of getting fresh air in it; then making sure that it is free from dust. Admit heat until the temperature rises to 92 degrees, and do not allow this to drop. The patient enters the room, undresses completely, and spends from one to three hours thus, sitting, reclining, walking, exercising or otherwise employing the time, taking the dry bath and flesh-balling at the beginning and at the end of the stay. This involves every valuable principle of the Turkish bath without the dangers and exhaustion of that method. As the urea is passed out of the body faster by the "air treatment" than any other, it allows the uric acid to dissolve into urea.

Add to this method the full use of the lungs by deep respirations, inward and outward, with long continued trials of the exercise, and you have a very valuable aid to the foregoing treatment.

Then the kidneys must be made active. We have watched the results of waters, drugs and medicines of all kinds, and feel satisfied that a pint of distilled water on arising, preceded by a pint of cold milk taken in bed by sips, allowing a half hour for the milk alone, and a pint of distilled water an hour before the noon meal, another pint before the evening meal, and a pint of milk taken by sips for a half hour after going to bed, will give the kidneys a full yet natural action. The milk is healing to the kidneys.

There has been considerable discussion as to which is better to take, milk or beef juice; and the verdict seems to be unanimous in favor of milk. The many tests that have been made show that beef juice is not beneficial, and we think it is because of the small fibers that float in it. A clear beef bouillon might be serviceable if it could be had in a pure state. But milk is decidedly helpful. A cup of very hot milk taken at night after going to bed, and sipped very slowly so that it will not reach the stomach, but be digested in the glands of the mouth and throat, will induce sleep and bring a high state of vitality.

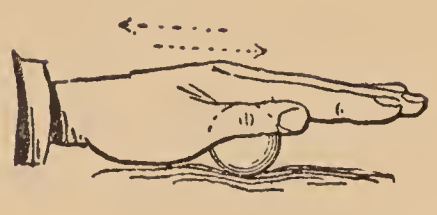


FIG. 1

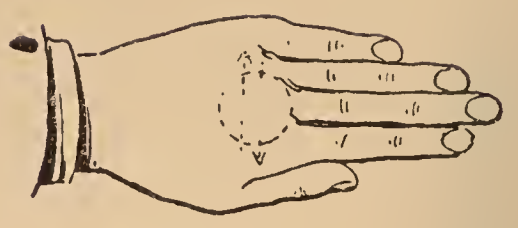


FIG 2.



FIG. 3.



FIG. 4.

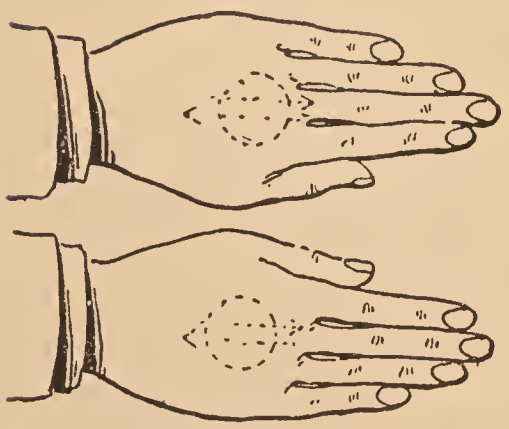


FIG. 5.

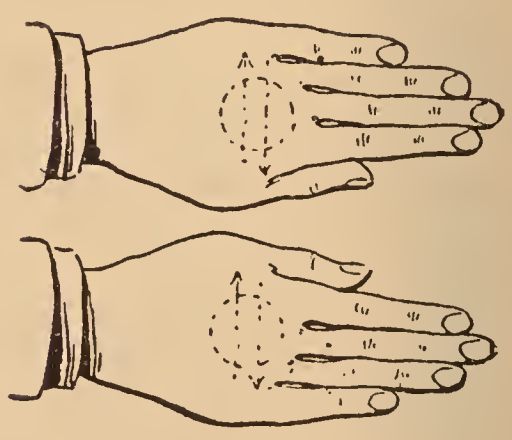


FIG. 6



FIG. 7.



FIG. 8.

The worst kind of meat fiber is in salted or dried meats, and in smoked meats, including fish and every animal product that is treated in such way. They are sometimes cooked and highly seasoned to conceal their taste, and do great harm. For this reason all strange soups are to be avoided.

FLESH-BALLING.

The most successful results have been secured by the practice of flesh-balling. On another page there are several cuts, Figures 1 to 8, showing how this is done.

The principle of flesh-balling may be stated as follows:

Massage used to be employed with varying success, and is still advocated by many physicians; probably nine-tenths of all practitioners advising it for the relief of local pains.

While some kinds of massage are still good, the best of them do not reach the inward tissue of the flesh where so much uric acid is locked up. Then the rollers were advocated in the attempt to set up greater activity within the masses of flesh, but the objection to the rollers is that they cover too much width of space. They are much better than massage.

This defect in the roller method was entirely overcome when the balls were introduced. The ball rolls over a very small area of space and has great depth of efficacy. The results are surprising in every case of local pain or swelling.

HOW TO USE THE FLESH BALLS.

Do not spend money idly; but get any small wooden balls of the diameter of an inch or near that size. If you cannot get wooden ones, then use the large clay marbles, or the glass agates, which are on sale at every toy shop. They cost but a cent or two.

Wash the local parts with hot water, then dash with cold water as near to the temperature of ice as you can procure it; then chafe the skin lightly with a very hot towel. The balls now may be used. They should be rolled over the affected parts in the various ways indicated by the pictures on the page of illustrations.

Figure 1 shows the action of rolling the ball forward and back. Let this be repeated for half a minute, pressing as hard as can be borne without causing pain by so doing.

Figure 2 shows the side action of the ball. It does not differ in effect from that of the first movement except that it reaches por-

tions of the parts that may not be thoroughly rolled by the former action. Repeat it for half a minute.

Figure 3 produces a different phase of the rolling, as it gives a circular movement to the mass of flesh, and affects the cells and tissue in a more powerful manner than either of the straight movements. Repeat for half a minute.

Figure 4 is the reverse of Figure 3. Repeat the same length of time.

Figure 5 is the double-hand action, employing both hands in the motion, thus producing greater warmth to the tissue beneath, and calling a larger flow of blood through the flesh. It is a very invigorating, passive exercise. The motion is like that of Figure 1.

Figure 6 is the lateral or side action made with both hands.

Figure 7 is the double-hand rolling.

Figure 8 is the same reversed. Repeat each of these for half a minute, making four minutes for the whole series. While they are all based on the same principle, each action has some special value that requires its use.

The next movements in passive exercise are those of the edge-hand series. There are eight of them, including the figures from 9 to 16.

The distinction between active and passive exercise must be kept in mind at all times. If you have rheumatism in the leg and walk much or stand much so as to tax the muscles, it irritates the condition. It is what is called active exercise. All active exercise is hurtful to the parts affected with this malady. But none at all is fully as bad. Rest is needed to save the vitality and to avoid straining and otherwise irritating the localities where the suffering occurs; but, on the other hand, it is highly important to keep the functions of the body from becoming weak.

The skin is like a great wall through which sewers in countless thousands are running and carrying off the dead matter; thus aiding in relieving the body of much of its excess of uric acid, For this reason the more water, such as the distilled, that you drink, the better it will be for you. The kidneys will carry off more of the poisons and the skin will do its extra parts also.

Each one of the pores of the skin is a deep channel, and looks very deep when viewed under the microscope. In its passages there are constant movements, like those of the bowels, but on a much smaller scale. They carry off poisons. If they become stagnant, the



FIG. 9



FIG. 10



FIG. 11



FIG 12



FIG 13



FIG. 14

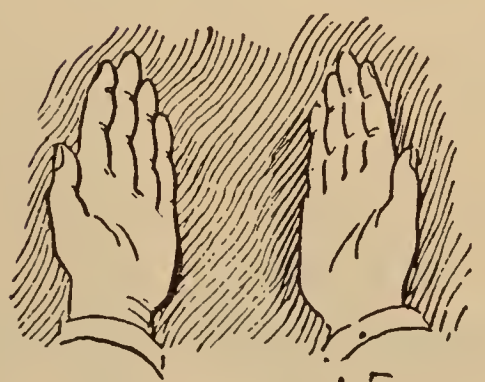


FIG. 15



FIG. 16

EDGE MOVEMENTS

poisons will remain in the blood and there result in the uric acid crystals.

It is possible to increase the activity of the skin. The most successful way is by the edge-hand movements, as the blood is called into the mass directly under the skin and there builds stronger and more energetic passages to the outside.

Figure 9 shows the first of these movements. The hand is made to strike the flesh over the affected parts by the edge of the hand coming down with great rapidity on the flesh. This jars the mass within and causes a series of quick compressions and rebounds of the flesh which produce the most invigorating results. They should be repeated for a full half minute, and as much longer as may be endured.

Figure 10 shows the double action in the same way, both hands doing the work. This brings great blood heat to the parts and affords relief to the locality where pain is present.

Figure 11 is a variation of the double-hand action, made by the fingers of each hand pointing in opposite directions.

Figure 12 is still more important, for it represents the slanting blow. This is done by tipping the hand so that the edge will strike slantwise and not directly on the part of the body.

Figure 13 is the double hand slanted.

Figure 14 shows the same as 13 except that the position of Figure 11 is assumed.

The movement shown in Figure 15 is still more important, as it raises masses of the flesh by the opposing slants of both hands, with the blow struck as though the hands were to approach each other.

Figure 16 represents the hand that is flat pushing a mass of flesh toward the other hand, and the latter striking it with an edge-like blow. This is clearly seen to be the most effecting of all the special massage movements. There are no passive exercises that equal these. They are all decided improvements on the usual methods of massage. We have had them tested for many years, and the cures reported have been many and permanent, provided there is no renewal of the errors that first caused the rheumatism. It is as easy for a cured person to get sick by carelessness as for a well person to do so.

The next series of passive exercise-movements are classed under the name of the DRY BATH. They are supposed to take the place of the water bath. The best of all methods of using the dry bath

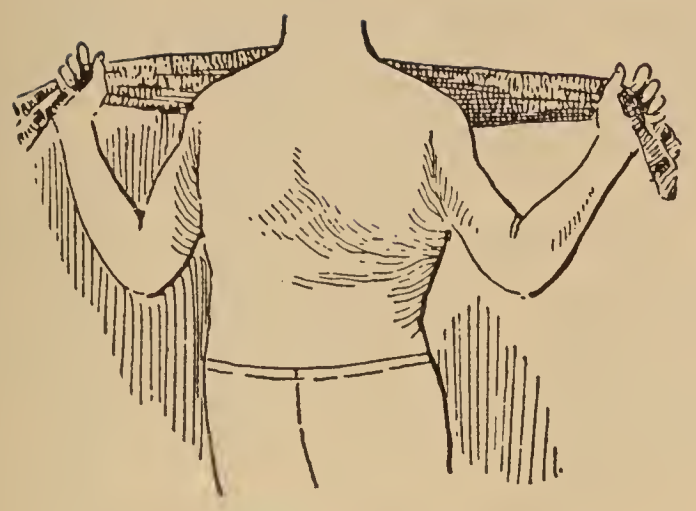


FIG. 17

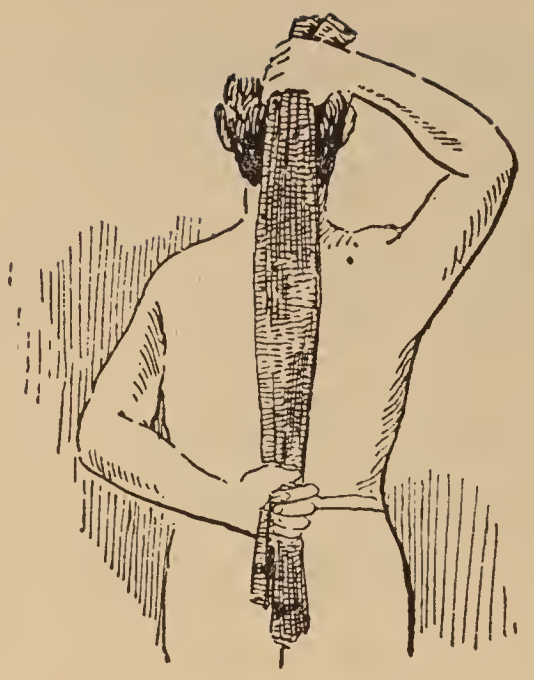


FIG 18

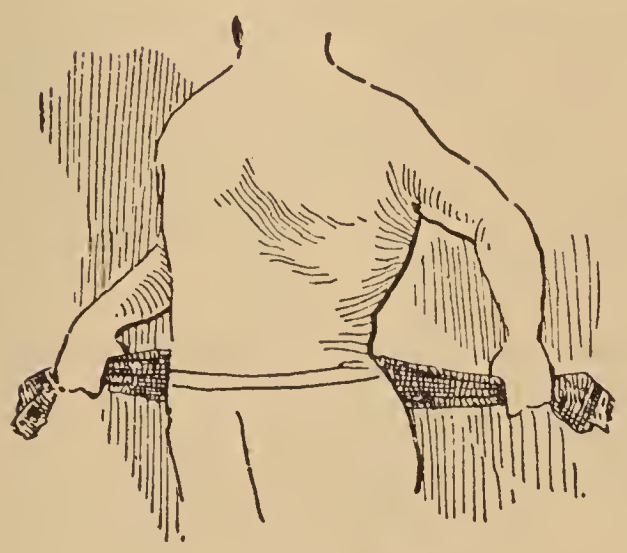


FIG. 19

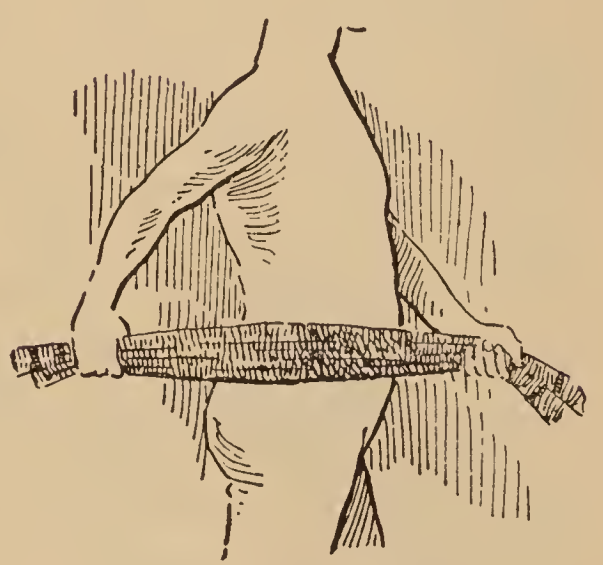


FIG 20

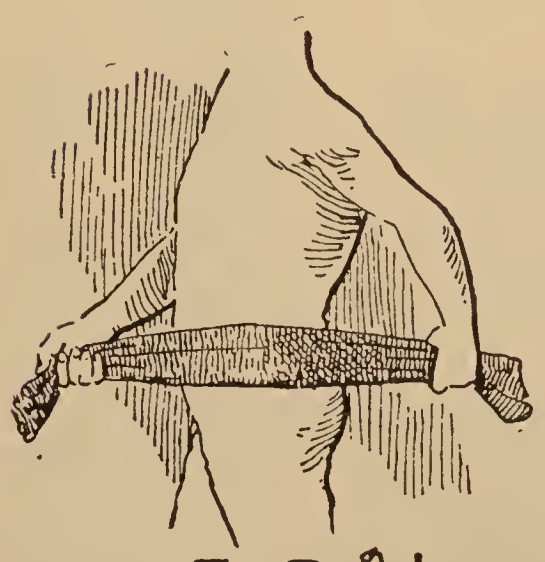


FIG 21

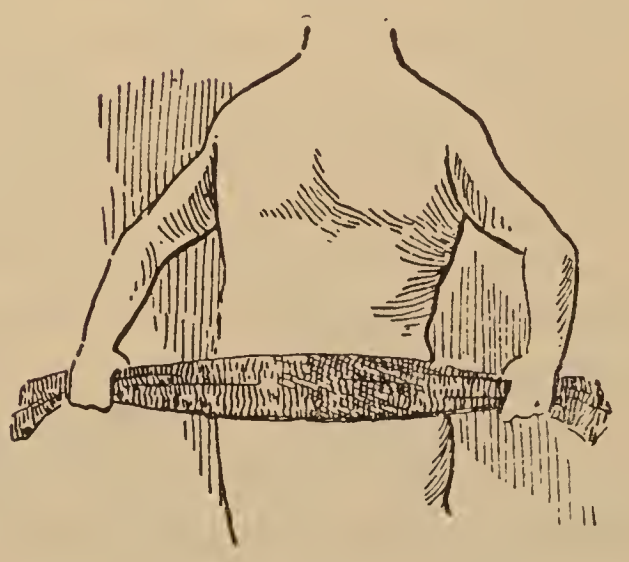


FIG 22

THE DRY BATH

is to get in a room where the temperature is 92 degrees, and does not get lower. Of course there must be no draft or open door. Shut yourself up in the room and disrobe, leaving no clothing on the body. Take a coarse bathing towel and rub the body by the see-saw action of the two hands, as shown in the figures 17 to 22.

Your own activity is valuable in order to cause the skin to give out its moisture as you rub it. The harder you work the more moisture will come out. If none of the perspiration is allowed to remain on the skin, but is rubbed off as it accumulates, there will be no danger of harm, for perspiration is cleansing and beneficial when it is freely moving. The towel should not be employed after five minutes; but should be succeeded by one that is only about half as coarse. Then, for another five minutes, the same process should be continued. Follow all the illustrations given in the figures 17 to 22.

Study these very carefully.

After this is done, take a very smooth and soft towel and gently pass it over the body, using all the directions indicated in the figures, and bring the work slowly to a close during this third period of five minutes. Dress quickly and let the fresh air in the room by small installments, so as to avoid passing into a cold temperature before the skin is sufficiently closed up.

The final series of passive exercises are known as massage by the fingers. They are represented by figures 23 to 31.

In Figure 23 the knuckles or backs of the joints are pushed into the flesh so as to raise it and strain on the under structure, thereby stimulating and exciting the flow of blood, and this brings extra nutrition there.

In Figure 24 the same action is made more acute by the use of the tips of the fingers. Pressure may be increased to a great limit as the flesh becomes more and more pliable.

In Figure 25 the action of picking up lumps of flesh is shown. This is intended to lift the masses of skin and the sub-structure and to reach out in many directions by the pulling movement.

Figure 26 shows an entirely different action, for now the thumb starts some distance away and draws near to the tips of the fingers; and then backs away again.

Figure 27 is also a representation of the same movement made double by the fingers and the thumb both approaching each other, which doubles the exercise given the flesh.

In Figure 28 the idea is represented of the four fingers using the



FIG 23



FIG 24



FIG 25



FIG 26



FIG 27



FIG 28



FIG 29



FIG 30



FIG. 31

strength of the wrist as a foil or resisting wall against which much greater pressure can be made.

Figure 29 shows a pulling away of the skin by a sliding movement of the fingers. The zone of action is very limited, but it is effective over a place where the skin is thin, or over a bone.

Figure 30 illustrates the poking-up action which is made by the two hands coming towards each other, then lifting up a bunch of flesh.

In Figure 31 the wrist and fingers hold the mass of flesh together and shake it by very firm but small motions.

The purpose of these movements is to build up greater activity of the skin and of the cell-structure under it. They reach far into the body. It is well known that the more freely the blood circulates, the better the functions of the skin and its adjacent tissue will do their work. In fact the pores can be developed into fully five times more effective service. On the other hand, if it is neglected, it becomes clammy and dull in its work, and its pores contract to a state of weakness that almost reaches the dormant condition. All the channels exude the poisons that do so much harm, and the increase in their efficiency always brings the most beneficial results.

In concluding this treatise, we wish to call attention to that supreme law of health which tells us that habits and diet, good or bad, control every disease and every means of cure.

If the directions seem too taxing on the attention, they may be regarded as only necessary when the case is most severe; and it is at such a time that the sufferer is willing to tax his attention and time in seeking relief.

We advise the reading and constant re-reading of this whole treatment; for it will give you new ideas on each perusal. We know this to be true because there are contained in these pages the contents of what would make a very large volume if spread out with full details. But sick folks do not like to read much in order to find a cure. They wish the many facts boiled down into the smallest reading space. This makes it necessary to re-read the treatment many times. We promise that you will get some new ideas even if you peruse it a hundred times.

Many little bits of advice may be added, and they seem to be almost without limit; such as, for instance:

The whole treatment may be reserved for those who suffer most; and those who suffer less may adopt that part of the method that is

most convenient for them. But the main principles must not be forgotten, which tells us that the use of fibrous foods with sweets and indigestible articles, such as are forbidden in chapter twenty-one of the book of Inside Membership, will bring on the tendency to uric acid; and no person can be counted wise who permits such errors to come into his or her life.

Another principle is this: Too much food must not be eaten at one meal. The reason is that the system must not have too much food to dispose of at one time. This has led to the rule that there ought to be six light meals each day—the heaviest in the morning and the lightest at night—if the best results are to be obtained in the cure of rheumatism. This principle is a valuable one.

If the bowels are not free they should be made so by the following practice. Steep some flaxseed into a drink, such as has been used by all humanity for centuries, known as flaxseed tea. Make it of the powdered seed. Into each cup of the tea squeeze the juice of half a lemon. Take a cup of this before each of the three main meals every day. If the bowels become too loose, take less of the tea. The effect of the lemon and the flaxseed is to relieve pain, drive off the tendency to catch colds and keep the system in order. Both parts of the tea will prove good food, rather than medicine. It should be taken ice cold, and sipped slowly.

Rheumatism is one of the most common of maladies and perhaps the most difficult to overcome. Knowing the efficacy of this treatment and having certain proof of its ability to cure the disease, we ask each person who uses it to do so with a determination to adopt its measures as far as the severity of the case may require; and, after success has been achieved, write to us the fact, and state the length of time that elapsed in obtaining a complete cure.

WHY SOME PERSONS FAIL TO GET CURED.

About one person in fifty reports that the treatment did some good, but that a cure has not been obtained. From the examination of such cases we find that the patient has wilfully neglected such parts of the treatment as were not inconvenient, and has not carefully followed the most important instructions. For instance, only last week we learned of a case where the treatment failed in part,

and the patient was found to be in the habit of bolting all his meals without mastication and of drinking three glasses of the coldest ice water while eating, which he poured at the rate of a whole glass at a time into his stomach. Yet he expected medicines to cure him; and, failing in them, he expected nature to help him. This is only one illustration out of hundreds that might be quoted.

Read the treatment. Then follow ALL its directions, and a cure is absolutely sure. When it fails it is due to the fault of the patient. This is true of all these treatments.

General Information

CONCERNING THE TREATMENTS THAT FOLLOW IN THIS BOOK.

Beginning with Special Treatment Number 12, the plan changes materially. It will be recalled by reference to the last chapter of the book of Inside Membership, that we gave notice that no treatments would be published and sold singly except the first eleven. This led to the inquiry why we did not publish those that followed from number twelve to the end at number forty-four. These reasons we will state here. It is true that some of the most important of all the treatments are in the list that follows, and not in the first eleven. But the reasons to be stated will fully explain why they are not published singly:

1. When a treatment is rented out for the price stated, its value is not dependent on its size. On the other hand, the more briefly the facts can be stated and the less time that is required in reading what to do, the better it will be for the patient. There are no long treatments in those that run from number twelve to number forty-four. Yet purchasers would not place a right estimate of value on them, as they look for quantity rather than quality. But the fact is that the most important bits of advice are those that may be stated in a few words, just as the word "Yes," which was uttered by a great lawyer in response to a letter, saved the client a fortune, and the lawyer charged and received a fee of fifty dollars for the one word. It had cost him years of hard study and experience to know the law on that one important point, and all the client wished was to be sure whether to do or not to do a certain thing. Value depends on what is accomplished by the advice.

2. Another and much more important reason is that the first eleven treatments are complete in themselves, and we feel warranted

in issuing them singly as well as in this book, because we do not find it necessary to advocate the use of other treatments in connection with them. If you were to a purchase a treatment and, after getting it, you found that you must get some more treatments, you would at once set down the Ralston Club as a business enterprise, the object of which was to squeeze all the money out of you that could be had. Such a feeling towards the Club would destroy your good will and confidence in its work. Now, as a matter of fact, almost all the treatments that run from number twelve to number forty-four, are more or less dependent on the first eleven. They must of necessity be so. But they are not in any instance repetitions of the first eleven, not mere references to them. What we mean is that in each of the advanced teatments there are occasional uses made of some of the laws set forth in the first eleven or some of them; yet much new matter besides. But the mere mention of the necessity to look back and read up what is said in an early treatment on some particular point, is proper as long as that early treatment is right at hand in this book, but would be improper if you found it necessary to buy that other treatment. This distinction is important in the light of honorable business dealings. It of itself is sufficient reason why we should not publish the later treatments singly.

As illustrations of this dependence of the later treatments on the first eleven, we will cite the following as a few instances only:

Apoplexy is prevented by a certain plan of living, and part of this plan is found in the fifth, also in the sixth, and to a slight extent in two or three other treatments; but they are mere aids, as the main treatment for the prevention of apoplexy is found in number twelve, which is devoted to it. But it cannot stand alone, as the scope is too broad.

Then the next treatment of the later ones, the thirteenth, for the prevention of appendicitis, is founded on the first and the second as direct aids to it. Without the first and second, it would be useless to attempt the prevention of this rapidly increasing disease; yet they are but parts, small at that, of the means of prevention. To rent you the great treatment and then ask you to hire two more would place us in a mercenary light, and would not be fair to you. When you get one treatment you ought to have all others that are needed in that line of cure or prevention, and this could not be accomplished unless we withheld those treatments that require the aid

of others. For this reason we have not issued any separately unless they are complete each in itself.

We have taken as examples the first two of the later ones, that is, those that follow the first eleven. We might go on with these instances for pages, but the principle would remain the same.

Another point should be mentioned. We refer all through this book to the foundation work of Inside Membership. We have so announced in advance. There is no treatment in the forty-four that can be separated from the book of Inside Membership. We do not make the repeated reference for the purpose of having you buy that book; for, if you do not already own it, you have no right to possess this work. It has never been offered to any person except with the understanding that such person owns or procures the book of Inside Membership, as that is the very essence and foundation of all the forty-four treatments.

Complete Membership is rented on the express condition that you own the book on which it is founded; and this fact has been stated so many times in advance that no person can properly receive the present work without having Inside Membership.

Once in a while, but not often, reference is made to the study of Magnetism in connection with the treatments; and also to the culture of the chest. These systems are in other books that are so bulky that it would be impossible to include them in this work; yet they are of such value that we would be blamed if we did not refer to them. Study and training make up life's grandest field of progress, and it requires great works to supply the needed material.

The Renting of the present book of Complete Membership gives you a life ownership in its use. As long as you live the book is yours. When you die the book reverts to us and the legal title in the same is in us.

In other words it is yours as long as you need it.

It is a part of the plan of Ralstonism to convert as many sensible persons to its doctrines as possible. All movements that have for their end the uplifting of humanity must enlist the attention of great numbers of people; and the interest and numbers must be kept at all times on the increase. To do this it is necessary that each home should have a copy of this book. The plan of giving the work in exchange for five new members who procure the book of Inside Membership has been just and equitable, and meets with the approval of our members.

Important Suggestions.

Not only in the use of the eleven leading Special Treatments that precede, but also in the thirty-three that follow this part of the present book, is it necessary to remember the facts that govern them.

In the first place these treatments do not require dieting, except in the few instances where life and health are dependent on certain fixed restrictions, both in habits and in the use of foods. We require but little attention to what is called diet.

But this does not allow a line of foods that are positively injurious even to those who are well. There are some things that the ablest-bodied man or woman cannot eat with impunity. When we order these to be struck off the list of foods we are not asking a person to diet; all we seek is the omission of foods that the remotest ages of barbarism could not tolerate and that are a blot on the page of modern civilization. These foods, such as cake, pastry, etc., are equal to poisons, and a person cannot be said to be dieting who omits poison from the list of foods taken. Most people pretend to believe that such foods are wholesome because they are made from ingredients that are healthful in themselves. Sugar alone, and eggs alone are not injurious under certain conditions; but together make a violent poison and ferment in the blood. The same is true of butter and sugar. And to this danger is added the use of flour cooked just enough to coagulate its starch cells, and not enough to disintegrate them, making a still more injurious poison. Yet the bulk of the food made from the staff of life is thus prepared.

Added to this source of disease is the so-called social function, the formal dinner. It is a hodge podge of articles made as rich and indigestible as human ingenuity can devise, and served at a time of day when the system is not prepared for any heavy eating even of the wholesome kind. The injury done by one of such dinners is not overcome by a month of sensible eating; yet there are some people who follow them up until they break down in stomach and general health. It seems strange that, in order to show respect for friends, it is necessary to feed them, to put something in their mouths, when genuine esteem should be based upon higher forms of entertainment. The formal dinner is the most deadly weapon of social life.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 12

Apoplexy

THE FIRST OF THE PREVENTIVE TREATMENTS.

The cure of such a disease or attack as apoplexy is entirely out of the reach of man. From the very nature of the stroke it is incapable of being cured.

The only thing to be done, if there is a tendency to this disease, is to take measures to prevent its approach. We are satisfied that our methods have saved many from death by the stroke, and we believe that all persons may ward off the terrible visitor if the precautions and plan of life suggested in the present treatment are carefully adopted.

It is supposed that men are more prone to the attack than women, and statistics show this to be the case. It is also a fact that heavily built people, those of thick neck and full face, are more likely to become victims of apoplexy than those who are thin. The advance in years will also increase the danger.

There is some divergence of opinion as to what is and what is not apoplexy. The word itself means blow, shock or stroke. The effect is unconsciousness coming on suddenly and not slowly.

In most cases apoplexy is due to the bursting of a blood vessel in the brain.

This is due to a weakening of the walls of the vessels, whereby they are unable to endure the pressure of the heart's pumping action, which throws the blood with great energy into all the veins and arteries of the system.

This weakening has a double cause; first, a poisonous state of the blood, generally due to the morbid condition of the kidneys; and, second, the deficiency of nutrition in the blood. In other words the blood is not rich enough in nutritive matter to build strong walls through which the fluid may be forced. The vessels dilate, stretch and sooner or later suffer rupture. Before they finally burst the head has a constant sense of peculiar fulness, showing that there is increased pressure caused by greater expansion of these vessels in the brain region.

It must be remembered that the entire quantity of blood in the body finds its way into and through the .brain many times in every twenty-four hours. If the blood is pure the brain reflects the condition in its own health; if deficient, there will be weakness in the brain-tissue and the structure of the vessels that abound in all its parts; if poisoned, as by the morbid state of the kidneys, the evil will be visited upon the organ of the mind almost before it is seen in any other part.

This poisonous condition is primarily the cause of all the trouble, for it is in itself the result of the weakened function, and at the same time the cause of it.

From the study of many thousands of cases of apoplectic tendencies we have come to the conclusion that the origin of the malady is in carbon poisoning. It is the presence of too much carbon in the body, or else of a deterioration of the carbon that is admitted into the system daily. Following out this belief we have been able to check the tendencies wherever due attention has been paid to the following suggestions:

Alcohol may or may not be one of the causes of carbon poisoning; it is merely pure carbon in itself, but in a form that has been perverted. The use of any form of alcohol by persons who are liable to an attack of apoplexy is regarded as most dangerous. The first rule, then, is to let it alone, no matter how slight may be the proportion in the bulk of liquid taken, whether in the form of beer, cider, wine, or the liquors; let it alone altogether. Most all patent medicines contain alcohol, and not in a very pure state; some holding as high a percentage as twenty, and others

thirty, forty, etc. These medicines are on the market under various guises, and are given to human beings of all ages, ranging from the infant to the old man. Much of the concoctions so sold will be found to be based upon wood alcohol; a direct poison to the brain and optic nerve. We believe that the prevailing necessity of wearing glasses at the present day, which exceeds all previous experience, is due largely to the taking of these patent medicines and the wood alcohol which they contain; for the eyes are the first of the organs to change under its influence. Even little children are now wearing glasses in over a million of cases in this country; and mothers do not hesitate to pour patent medicines down the throats of the little ones.

Never allow any fluid to enter the stomach unless you know what it is.

Whether you use alcohol and patent medicines or not it is possible to set up the condition of carbon poisoning by eating too much of this kind of food. Sugar is almost pure carbon; but it becomes a new form of this element when it has passed into the blood. If you were to eat nothing but sugar you would bring on kidney trouble in a very short time, and carbon poisoning would be the result. This would weaken the walls of the blood vessels in the brain and thus give rise to a condition favorable to apoplexy.

People who do not like confectionery are, as a rule, fond of alcohol. On the other hand, those who do not like alcohol are, as a rule, fond of sweets in some form or other. It is the desire for carbon that rules most people. The excess produces the danger.

But there is another kind of danger that does not depend solely on excess; it is the imperfect disposal of the carbon after it enters the system. Digestion, use, absorption and the final burning up of the fuel, for that is the only office of the carbon, must be complete at each stage, or the result will be carbon poisoning.

To secure control of these conditions, it is necessary to consume less of this fuel. That is, take less alcohol; or, rather, none at all; take less of the sweet things, avoiding all candies and sugars, cakes, and rich cooking. Carbon is present in all grains, all flour, all sugars, all sweets, all fats, all oils, and in nearly all else that is eaten; but there are certain kinds of food that are known as the carbon class, and it is these that are to be used in lesser degree until the apoplectic tendencies disappear altogether.

Having started with the disuse of all forms of alcohol, and then with the omission of all candies, sweets, cakes, pastries, etc., the next step is to let white bread alone. This is nearly all carbon. For breakfast use cracked wheat, soaked over night, then cooked in a double boiler for an hour, and finally toasted in a hot oven until nearly dry; also whole wheat bread made from wheat rich in gluten, or a hard winter wheat, remembering that only those mills that are located far to the north are likely to have this kind of wheat; and take beef cooked enough to make it very hot, but not brown or well done; with a variety of green vegetables.

For dinner and supper get all the vegetables you can, unless you are troubled with rheumatism; in which case, follow the strict diet of the Eleventh Special Treatment for that disease. In fact, you could with advantage transfer that whole diet to this malady, and the result would be that not one person in a million would fail to ward off apoplexy, provided the other directions of this treatise are strictly adhered to.

The principles to be remembered and applied are these, and they tell the whole story:

1. All alcohol and all drinks that are not allowed herein must be avoided.

2. All sugars, sweets, cake, pastry, rich food, rich gravies, spices, and all combinations that are forbidden in chapter twenty-one of the book of Inside Membership, must be avoided.

3. Heavy meals at all times, no matter what is eaten, are decidedly injurious. One such meal may bring on the fatal shock.

4. Light eating is best; that is, you must come away from the table hungry so as not to crowd the work of the digestive tract; for when it cannot dispose of ALL that is eaten, some of it will turn to perverted carbon and set up the poisons in the blood that break down the walls of the blood vessels in the brain.

5. Sedentary habits must be wholly overcome. You must no longer be a person of such habits. If you stand all day you are not sedentary, for that word means sitting. You may find it inconvenient to stand all day. But medicines will not take the place of standing; and what are you to do? Can you suggest anything better than to avoid the sitting habit? Of course it will be permissible to sit for the purpose of resting; but not longer than a half hour at a time, unless you are in church or school; and both these places provide for frequent standing and sitting, alternating con-

stantly. The short sermon, the short lesson: these are the best for health; but the session need not be short on that account. We have seen our pupils in four-hour sessions, having eight different teachers in that time, a half an hour each, and the pupils were on their feet three minutes, then rested three minutes for explanatory work, then were active again on their feet for three minutes, and so continued for the four hours; and there was a constant increase in their health and general improvement in every way. This is the method that destroys the sedentary habit. Most persons have work that can be done as well sitting as standing. Apoplexy, paralysis and heart failure were old diseases a century ago; and the stand-up desk was introduced to overcome the sitting habit for the millions who had to study or write.

6. The head and neck must be duly exercised by special movements, the purpose of which is to invite better circulation of the blood, in, through and out of the brain; for apoplexy is largely attended by defective circulation. These exercises must of necessity be placed in the zone of the neck; but they reach the entire brain, and control the increased suppply of nutrition in the brain. All blood that enters the latter organ must pass in through the neck, and out through the same zone. These special exercises are as follows:

A. Stand. Have the weight at all times on the balls of the feet. This relieves the pressure on the spinal column.

B. While standing as directed, raise the chin, then lower it; at first very slightly; then more and more in range, until you can see the wall behind you. Avoid straining. Do all gently. This precaution is of the highest importance.

C. When the foregoing exercise has been mastered, then vary it by turning the head to the right, then to the left, and continue for three minutes at one trial; at first gently and in slight movements; but, as you find more strength coming from the practice, turn the head so that you can see the floor over the right shoulder behind you, then reverse the face to the left until you can see the floor over the other shoulder behind you. This range of movement cannot be acquired for some weeks; so do not be discouraged if you fail. Make no effort to do the utmost at the beginning, for straining the muscles will do more injury than good.

Much might be added in the way of exercise, for there is almost no limit to this branch of the treatment. For instance, the move-

ment of the right ear down toward the right shoulder, then of the left ear down towards the left shoulder, will make a very excellent variation. And the craning neck movements are also valuable. But what we have given will suffice.

A sermon on what to think about and what not to think about, would be apropos, and is generally found in methods of natural treatment; but the disadvantage is the impossibility to get people to control their own thoughts. In most cases it is physically impossible. The best aid to the control of thought or feeling is found in the Special Treatment on Self Magnetism. All books and treatments referred to in this monograph are already in your possession, or they would never be mentioned.

Let any person who has fear of apoplectic tendencies follow the plan herein given, and give it reasonable attention, and there will not be the slightest danger of the stroke. The difficulty will be to induce people to believe that it is necessary to take time by the forelock in the treatment of this common and most dangerous malady. They will wait till it is too late, and then all remedies are useless.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 13

Appendicitis

THE SECOND OF THE PREVENTIVE TREATMENTS.

Casting aside all attempts to describe this rapidly increasing malady by terms that can be understood only by the profession, we will seek the more direct and the plainer course of making the main facts clear to all minds, and prescribing the right course to pursue. In the start we will say that Ralstonism does not claim to be able to cure all diseases. The day may come when we will cover more ground than now. Our purpose is to find out what must be done in order to get well or to keep from getting sick, and to convey as much information to our members as we have secured ourselves.

Year by year new successes have come to us from our investigations, and thus more maladies are overcome. As far as we are able to be of help to our members, we shall add new treatments to our list.

Each line of disease requires many years of investigation, experiment and thorough test, not in a few cases, but in many, before we can safely declare that we have found the perfect cure or prevention.

We make these remarks at the opening of this treatment for

appendicitis, as it is becoming one of the most frequent and dangerous of modern diseases.

It cannot be cured, except under the treatment of a skilled physician, and perhaps with the aid of a surgeon.

When the attack is on, it is useless to seek remedies. The only thing to do is to save life, and get the body in a state of repair as soon as possible. The wise course to pursue is to prevent appendicitis.

There are many prejudiced people who believe that this disease is the result of the imagination of physicians of the present day. There are others who believe that the knife of the surgeon is not needed. To these two classes we will state that, while in some cases the knife might have been avoided, there is more danger in delay than in the mistake of making a needless operation. The latter in and of itself need not prove fatal; for other side-causes may step in and bring death. It is true that operations have saved hundreds of lives in cases where death would have otherwise been the only issue. It is also true that a few needless operations have caused death where lives would have been spared had there been no operations. In the most recent methods of hospitals the danger of this mistake is being lessened. Our advice is to let your own family physician decide the matter; but do not wait too long. Delay is most dangerous.

The other error in the public mind is the belief that appendicitis is due to the imagination of doctors. The public argue that there was no such malady a generation ago, and that nature could not have invented it, therefore the doctors must have produced it. Of course this is simple fallacy.

Appendicitis cannot be traced back and merged into some other disease that existed under another name a generation or more ago. It is the legitimate offspring of certain errors of to-day. These we will name as follows:

A. There was never a time in the history of the world when there were food adulterations of so grave a nature and in such abundance as to-day.

B. There was never a time when baking powder was used in such quantities as to-day.

C. There was never a time when so much meat was eaten.

D. There was never a time when so many entrails and viscera of animals were eaten.

Appendicitis as a disease of a puzzling nature is being studied more than any other malady of to-day. Experts have come to various conculsions as to the cause; but the consensus of the best opinion is in the line stated. One of the most learned of investigators places the blame upon the excess of meat eating, which is a feature of the times. Others blame it on the adulterations of food and articles that go into the stomach, including medicines and drinks. Others think it is due to the extraordinary consumption of baking powder. Others believe that it is due to the poisoning effect of the use of the brain, the liver, the sweetbreads, the hoofs, the kidneys and other parts of animals that enter so largely into the food lists of to-day.

Let us see if they are not all right.

Appendicitis is a catarrhal inflammation of the lining of the intestines, which spreads into the vermiform attachment, which hangs to the outside edge, but which is closed off from the intestine by part of the lining or mucus covering.

The appendix is thus kept from contact with the actual contents of the intestines.

When any irritating food or other matter has set up inflammation of the intestines, so that catarrh of that membrane follows, the covering that protects the little opening to the appendix will be sloughed off, the opening itself enlarged from the pressure, and the foul matter will lodge within the small part, where it will be turned to decay. As there is no means for it to get back, a new phase to the condition ensues, and peritonitis involves the whole region.

It is often difficult to distinguish between peritonitis and appendicitis; as the latter leads to the former. The appendix is at the right of the body, low down in the abdomen. At this locality, just above the hip bone and to the front of it, an acute pain will be noticed, generally having arisen from a slight tenderness in the beginning. It soon grows in force, causing intense agony and great feebleness of the body. Ulceration sets in, and may be recognized by the discharge of pus in the excretions. This is genuine appendicitis. Grape seeds may be freely swallowed without causing appendicitis, and we doubt if anything that is eaten ever instigates this malady, except by causing catarrh of the region. The fear of danger from seeds is really baseless, and is one of those alarms that are common to ignorance.

All sorts of things find their way into the appendix when the covering-membrane sloughs off.

Many persons have appendicitis in more or less aggravated form without knowing what the matter is. When the vitality responds nicely, a recovery comes about of itself. In some cases the appendage is obliterated; in others, the mouth closes and shuts in a slimy, serous fluid that proves highly poisonous and results in the formation of abscesses in its structure and adjacent parts; and, in the fatal cases, a more or less extended peritonitis, or inflammation of the abdomen, hastens death. The first prominent symptoms are pain, external swelling, obstinate constipation, vomiting, belching of gas, bloating of the abdomen, hiccoughs, fever, and sometimes a swelling of the right leg. The patient prefers to lie upon the back with the right leg drawn up.

The pain commences suddenly, as a rule, and is of a sharp, cutting, boring nature, increasing on motion. The swelling makes its appearance in the lower righthand side of the abdomen, a little distance above the fold of the groin, and is felt directly under the abdominal wall, which is movable upon it, except when a perforation to the outside is in progress. It develops rapidly, and in a few days reaches its height; and at this time the patient usually vomits ten or twelve times daily, emitting a watery yellowish or greenish fluid, which, as the disease progresses and the constipation continues, assumes a very disagreeable odor. By the continued activity of the upper bowels, the contents of the smaller intestines are forced back into the stomach, when they are thrown up and afford temporary relief.

The use of ice-cold alcohol, alternated with extremely hot water in the usual hot water bag, repeated very frequently, will hasten the removal of all inflammation and give a vigor to the parts within that will tend to drive out the obstructing matter.

The diet should not be neglected, for the tone of the system must be maintained. The following articles are recommended by the best specialists in this malady: Fresh milk, to which has been added a whipped egg with a little pinch of salt; gruels made of whole wheat meal; iceland moss, thinned down with fresh milk and sugar or salt to taste; and, when the fever is less, strong soups or beef extracts, baked potatoes and plain foods. The drinks should consist of hot distilled water in great quantities, aided by teas made of slippery elm bark and gum arabic. A sur-

gical operation may be avoided if the foregoing directions are put into early application.

The first sensible thing to do is to call in your family physician. Until he comes make use of an outward application of hot antiphlogistine, or Colorado mud. This is not a medicine, but a natural poultice and antiseptic cure. The salve known as antiphlogistine is for sale all over the world, and is well known everywhere. It takes the place of the old time remedy, the flaxseed poultice.

Antiphlogistine should be spread upon a cloth, after the can has been placed in hot water till the contents are quite hot. Never heat it on the cloth; always in the can. The directions call for spreading it hot as can be borne on the skin itself; but this is not the general practice, but is perhaps better. The air destroys some of the remarkable qualities of the salve, and all uses of it should be as quickly over with as possible. In case of a deep-seated inflammation the application of a thick mass of absorbent cotton is needed, and this requires that the hot antiphlogistine should be placed an eighth of an inch over the affected part, and this then covered with an inch in thickness of the absorbent cotton, over which the cloth is to be placed, and the whole bound in position. This can remain so for about four hours, and then the same repeated. If there is no discomfort from the drying of the salve or mud, it can remain unchanged for eight to ten hours, until the severity of the pain has disappeared.

This remedy will not effect a cure if the inflammation has gone on already to the fatal stage before it is tried. By the fatal stage is meant that condition where the skilled eye sees no hope of recovery.

These are means of remedy and relief to be used until your doctor arrives. They will do no harm, and will be in the direct line of a cure, if such is possible; and, as such, they will help the physician.

Prevention is the only sure remedy.

The prevention is always certain. It consists in avoiding the conditions that bring an appendicitis. The foods that we have named in this treatise are to be given up altogether.

One cannot know what is adulterated, and for this reason it is better to be on the safe side by following the methods of high regime as described in the book of Inside Membership. Under

that plan it is not likely that you will have to eat much that is adulterated.

Baking powders and bakers' bread should be discontinued altogether. We have made many observations of cases of appendicitis and have found it always true that the victims have eaten foods that are made with baking powders; and their grocery bills contained items the aggregate of which, in baking powder purchases, has been astounding. All this is fully explained in the book of Inside Membership. The high regime of that work is the most beneficial plan of living.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 14

AGING

THE THIRD OF THE PREVENTIVE TREATMENTS.

That old age is a disease is being settled at the present day by new discoveries in the functions of the body.

Most investigators are satisfied that it is a bacterial accumulation in the body; and they reach this conclusion because of the bacteria that attend senility, making the system a prey to other maladies. Like infancy old age is attended by disorders peculiar to itself.

We do not think that there is a germ of age as some writers claim. The body ripens because of the progress it makes towards death, beginning this progress as soon as puberty commences. The only question to be determined is whether this ripening is necessary or not.

We do not propose to assert that one can live forever; for there are so many other means of taking off besides age that it would seem as if death were the heritage of life, the purpose being to make ready for a greater scope of existence elsewhere.

But the fact that can be easily proved is that age stands as one of the many kinds of disease, if we take the opposite fact as true, that a change of habits is sure to hold off the advance of age.

Such maladies as rheumatism, weakness of sight, grey hair, etc., are due to something more than the ripening process of the body. When the hair loses its color, there is small chance of ever getting it back. When the second or final teeth are gone, no others are expected, except the so-called wisdom group. Bald heads are sometimes recovered by exposure to the winds and air, but not as a rule. Yet the greying of the hair and the loss of the hair are due to a disordered condition of the blood, which might have been prevented had the proper steps been taken in youth. It is generally too late in middle life when the mischief has been done. Likewise the loss of the second or final teeth can be prevented by a reasonable amount of care if they are given attention in time, but not when the disease of decay has set in. We see the teeth weaken under the strain of decay; and, because they are where they can be seen and intimately studied, we know the process to be that of decay; but, when the whole body suffers a similar decrepitude, we do not call it by its right name, but say it is ripening and not decay. The fact is it is decay and is preventible. Just as the weakening of the teeth can be warded off, so can the decay of the body be held back. Many of the older races of men died with sound teeeth. To have to endure the toothache when there were no doctors to give relief, would have been too severe a punishment for the earlier dwellers of earth. This torture has been left for more recent ages.

The point is that, as the teeth decay from neglect or wrong methods of caring for them, so the body passes into its general decay, step by step, but with certainty, until it is at last senile. If it is possible to prevent the decay of the teeth, it is possible to prevent the decay of the body. Different methods must be employed. The teeth are saved by proper use of them and proper cleaning of them. The kind of blood that is made by the diet of to-day will not make good teeth or good bodies; and what we are is determined by what we eat and what we do.

The first step to be taken to ward off the habit of aging in the body is to adopt the high regime of your book of Inside Membership. This will make good blood, and there will be less tendency to loss of teeth or loss of hair or the greying of the latter, or the wear and tear of the physical life.

The first tendency of the body to take on the conditions of old age is in the formation of bone in every available part. This is

called the osseous tendency. The second is the habit of accumulating lime all through the veins, vessels and small channels of the body. This is called the calcareous tendency.

Nature affords a process to youth which she intends should be reversed when growth is attained. This claim was first stated by this Club; yet, although the statement is new, the facts which support it are old and authenticated. These facts we will look at now. At birth this bone was gelatine. Life begins in gelatine and ends in bones. Ask any physician; he will tell you that old age is but the osseous tendency of heart, brain and arteries; that ninety-seven per cent. of all people past middle life are ossifying, or turning to bones, in the *heart,* in the *brain* and in the *arteries;* that a steady, gradual change in this direction is going on from youth to age; and that when any part of the body, excepting the bones, begins to secrete bony matter, weakness follows; resulting, first, in reducing the circulation; second, impoverishing the blood; third, breaking down tissues; and fourth, exposing the organs to the ravages of germ life. These facts are stated by Koch, Grumaine, Browne, Lewes, Bichat, Baillie, and a score of others, and are proved by observation.

It is necessary that the osseous tendency should occur in youth. This process makes the bones and gives them hardness. All foods and liquids, except fruits and distilled water, contain carbonate and phosphate of lime and other calcareous salts, which develop bones; and, by a continuous action, carry the tendency to every part of the body. When the bones become hardened, the body reaches its limit of growth. If a young person should eat fruits, drink only distilled water, and follow the Ralston system of foods, the bones would not harden for many years, and the body would attain to great size. This hardening of the bones determines why some persons are small and others large.

Medical works say "it is as natural to die as to be born." Until within a few years all physicians have asserted that "there comes a time when the body wears out, and death is the penalty, visiting all that live." Apart from disease which destroys life, the wear and tear of the body which brings on age are absolutely unnecessary. We have seen that ossification is necessary to youth, in order that the bones may be formed and made strong. This action of the blood which deposits bony matter *is kept up through life.* WHY DO WE NOT REVERSE THE PROCESS? Old age, the wear

and tear of life, the breaking down of the functions of the body, are all caused by this osseous process, which is itself caused by calcareous deposits.

There are five great results which sooner or later follow the osseous tendency of the system:

1. The hardening of the skin; whereupon the skin wrinkles, gets old, the hair is killed, and the blood does not circulate freely, causing an aged look in place of the freshness of youth. *We say this can be prevented.*

2. The brain turns to bony substance in its intricate parts; it loses flexibility, becomes hard, gets "set," and deep thinking is impossible.

3. The heart is likewise clogged; its circulative action is impeded, the body suffers by reason of poor blood, all the organs begin to break down from lack of blood, and sickness or severe exhaustion is liable at any moment to cause "heart failure." *We say this can be prevented.*

4. The arteries all through the body become clogged by the osseous tendency, and weariness results, causing the most serious loss of energy. *We say this can be prevented.*

5. The bones, muscles, sinews, tendons, ligaments and tissues become stiff, and old age "rheumaticky" old age—even at forty, sets in, attended by multitudinous ills. *We say this can be prevented.*

Experiments, everywhere universal, prove that our theories are correct. Nature and Nature's God decreed to man the power of reasoning out his life; to animals, the misfortune of a diminished brain. To show that scientists are now accepting the Ralston doctrines, we refer our members to the latest medical works and publications, not only in America, but everywhere in Europe. Physicians and others are beginning to think in new channels. Notable among the late writings of scientists is the article of Dr. Wm. Kinnear in the June (1893) number of the *North American Review,* beginning at page 775. We quote the following from it: Very few people, it is safe to say, desire old age. Men and women harassed by trouble, or overpowered by sorrow, surrounded by disgrace or tortured by pain, may long for death, but not for a hundred or two hundred years of human life. Old age is of two kinds. One, the passing of many years; the other, brought about by excesses either mental or physical.

We cannot defy death. But we may by searching find certain secrets of Nature and apply them to the renewal of the organs whose decay is constantly going on in the body. Anatomical experiment and investigation show that the chief characteristics of old age are deposits of earthly matter of a gelatinous and fibrinous character in the human system. Carbonate and phosphate of lime, mixed with other salts of a calcareous nature, have been found to furnish the greater part of these earthy deposits. As observation shows, man begins in a gelatinous condition; he ends in an osseous or bony one—soft in infancy, hard in old age. By gradual change in the long space of years, the ossification comes on; but after middle life is past, a more marked development of the ossific character takes place. Of course these earthy deposits, which affect all the physicial organs, naturally interfere with their functions. Partial ossification of the heart produces the imperfect circulation of the blood, which affects the aged. When the arteries are clogged with calcareous matter there is interference with the circulation, upon which nutrition depends. Without nutrition there is no repair of the body. Hence, G. H. Lewes states that "if the repair were always identical with the waste, life would only then be terminated by accident, *never by old age.*"

Even accidents would grow fewer as the brain gets clearer.

In the chemical changes constantly taking place in our bodies, oxygen plays the most important part by all odds. By oxidation, which is a constant waste or rust of life, the physical system is hourly destroyed, and then again built up by the reparation of the food we live upon. Albumen and fibrine exist in the blood, and are resolved into their component elements—carbon, hydrogen, nitrogen, oxygen, sulphur and phosphorus. By oxidation, the albumen is converted into fibrine, which nourishes the organs of our bodies. But in repairing their waste an excess of this substance accumulates in the blood vessels, causing their induration, and thus gradually lessening their caliber. Gelatine is an oxide of fibrine, as fibrine is an oxide of albumen. Oxidation causes these substances in part to be decomposed, and afterwards eliminated through the kidneys. A constant struggle is daily going on in our bodies, when in the most perfect health, between accumulation and elimination. And these accumulations, becoming greater in old age than the power of elimination, produce the effects we term feeling one's age.

Paradoxical as it may sound, certain foods which we put into our mouths to preserve our lives help at the same time to hurry us to the inevitable gate of the cemetery. A diet made up of fruit principally is the best for people advancing in years, for the reason that being deficient in nitrogen the ossific deposits so much to be dreaded are more likely to be suspended. Moderate eaters have in all cases a much better chance of long life than those addicted to excesses of the table. Blockages of the functions of the stomach are more usual to those who eat more than the stomach can utilize than to light eaters. Mr. De Lacy Evans, who made many careful researches in these regions of science, comes to the conclusion that fruits, fish and poultry, and young mutton and veal, contain less of the earthy salts than other articles of food, and are therefore best for people. Beef and old mutton usually are overcharged with salts and should be avoided. If one desires to prolong life, therefore, it seems that moderate eating and a diet containing a minimum amount of earthy particles is most suitable to retard old age by preserving the system from blockages.

The powerful solvent properties of distilled water are well known. As carbonate of lime exists in nearly all drinking water, the careful distillation eliminates this harmful element. As a beverage, distilled water is rapidly absorbed into the blood; it keeps soluble those salts already in the blood and facilitates their excretion, thus preventing their undue deposit. The daily use of distilled water is, after middle life, one of the most important means of preventing secretions and the derangement of health. Hence, to sum up, the most rational modes of keeping physical decay or deterioration at bay, and thus retarding the approach of old age, are avoiding all foods rich in the earth salts, using much fruit, especially juicy, uncooked apples, and by taking *daily* two or three tumblerfuls of distilled water.

The osseous and the calcareous tendencies are due to the same cause, but produce different effects; the former turning the flexible bones and cartilages to a hardness, while the latter fills up the veins, the blood vessels, the tissue, and all the interstices of the body, including the portals of the heart and the avenues of the brain, with a limy deposit that prevents the assimilation of nutrition from the blood and takes away the elasticity of life. This is surely old age. You may have seen kitchen utensils in which hard water has been boiled; the interior surfaces being covered with the mineral deposits

of the water. This is what is going on all through the progress of the calcareous tendency.

Added to these mechanical causes is that of the toxin of old age, or the poison that accumulates during the long years when the deat of the body is laying its foundation for disease. What this deat is will be found explained in the book of Inside Membership, to which we refer often, as all these treatments are founded upon that work.

The moles, freckles, pigment-discoloration, and the various forms of skin changes, are due to waste-toxins that remain in the system for years and years, and peep out in old age. These can be prevented by the methods referred to in the preceding paragraphs of this chapter.

The excessive use of mineral waters, and particularly the drinking of hard water, leaves a lime or other earthy deposit in the blood. This deposit clings to the interior lining of all the veins, arteries and flesh tissues in the body; and, after many years of accumulation, it begins to clog the whole system. The heart grows weak, because of this interference with its action; and is often the first organ to feel the approach of age. Sometimes the deposits collect in lumps, and produce "stone" in the bladder, or elsewhere; and many a premature death follows.

In Europe there is very little soft water. All the wells and ponds are hard and limy, except in rare instances. To avoid "stone" from drinking water, many people use beer and wine, and it is said of Europeans that the three most common maladies are "stone," "diabetes," and "Bright's disease."

The fags of the blood of a very healthy person pick up a great deal of lime and pass it off into the excretions; but, when the fags are destroyed by an excess of deat-food, the lime and earthy salts remain and clog the veins and arteries. This means rapid decrepitude and early senility. Drinking water should always be soft. Rain water is the best. Distilled water, thoroughly aerated, is next best. Good spring water is excellent. Sellers of stills for making distilled water claim that it is "all nonsense" to aerate the water; but we have shown a large number of results from the use of distilled water that was not aerated; and, by comparison with results obtained from the use of distilled water that had been thoroughly aerated, the fact is found that the latter is the only right way of using such water. We have always given facts the preference over theories.

Gray hair is the result of deat in excess. While the use of plasmic food will not change the color back again to the shade of early youth, nor reduce the grayness, it is absolutely certain to prevent further whitening of the hair. This much we know. Yet any excess of dissipation will counteract the good work.

The loss of hair is due to deat and to weak circulation in the scalp, caused by the wearing of a tight hat, or any head-gear that causes suffocation of the roots of the hair.

Dandruff is merely deat working through. Some persons constantly comb and pick it off; and dandruff likes nothing better. Deat is attracted to the place of greatest excitement; and the more you clean the scalp, the more dandruff you will get. Ammonia and other washes will not reduce it, as the cause is in the blood, and the scraping of the scalp draws it into the growth of scales. On the same principle the athletic oarsman has boils and carbuncles on the posterior of the body, due to friction in the sitting position; and such sores are merely deat working through at the place of greatest irritation. All abscesses, pimples, ulcers, etc., are due to deat, as has been amply proven; each kind being the result of a special kind of toxin from the food eaten. The sores of small-pox are deat working out of the body; the use of vaccination is to fight down the toxins by a quieter and milder process, which throws the deat into the natural evacuations. Some persons do not believe in vaccination, on account of the harm it has done in certain cases; but any person who has received pure virus and gets serious harm from it, would meet a terrible death when exposed to small-pox itself. Serious harm from vaccination is much better than some kinds of small-pox. But if deat-food be discarded, the awful disease will become rare.

The loss of the faculties in old age is due to the one-sided life of the brain. The first faculty to go is memory; and it can be very easily proved that the non-use of the various kinds of memory, especially what is known as portative, leads to atrophy (waste) of the brain-tissue throughout a great part of the brain. This waste is a partial breakdown of the organ, a weakening of the mind, and a softening of the very fiber that should be toughest and most enduring. The practice of the memory exercises, such as we furnish in our emoluments, is one of the pleasantest things that can be engaged in; and nature imperatively demands that they be kept alive if the mind is to retain its power. With such exercises, any

man or woman can retain full memory up to the day of death. Most persons of fifty are weak in memory. Some in their twenties, or thirties, have deficient memory.

What can be sadder? With the loss of memory, all the pleasant recollections of youth pass away. The faces of friends are half a blank, and friendships crumble into the dust of oblivion. Love is dead fruit. What is the hope of life to humanity, here or hereafter, if memory fails to recall the faces, forms, friendships and loves that have endeared people to each other in this world.

No faculty should die. No faculty will live if disused. You cannot keep senses alive if you give them nothing to do. Nor will the powers of the mind and body survive the wreck of the decades, if they are allowed to rust.

We believe that old age is a penalty. We know that disease is a penalty. Any person, no matter how sick, who really wishes to get well and to stay well, and who wishes these blessings in the full spirit of sincerity, who wishes them, say, earnestly enough to get right down to the work of a little self-denial, and a little readjustment of the habits of daily life; why, such a person is sure of getting well and of staying well.

There is everything in this world to live for. No book was ever made that was large enough to hold the list of joys and beauties that may be cultivated in the teeming years of human life. The home contains possibilities of happiness that require only an awakening of the mind to make them real. Most people grope blindly in the dark for the sources of contentment and supreme peace, when they are just a step ahead holding out their sweet hands to be grasped and caressed.

Most people grow old because they feel themselves helpless to maintain their youth. The way is clearly shown in this book. As you read these pages, there are good influences all about you, waiting for your resolution to turn about, break the spell of indifference and defective judgment, and look to higher and nobler sources for inspiration; then these influences, like attendant angels, will take you by the hand and lead you in new paths to realms of health, of success, of happiness and power.

Old age will be merely the accumulation of years. Faces, not now wrinkled, should never lose their smoothness; hair, not now gray, should retain its natural color; the body should be erect and firm, the step elastic, and the eyes bright. All the senses should

remain perfect, and all the faculties keen and vigorous. Strength and power of body, mind, nerves and heart, should know no failing.

When the angel of death comes, if come he must, his dark visitation will be announced by a gentle falling asleep, with mind alert and memory clear. Children, grown to excess of years, and generations in train, will come to clasp the hand and kiss the brow, to bring flowers in token of happy events now gone by forever, and to bid the traveler a happy journey to the land his eyes now look upon in the eager anticipation of the life beyond the grave.

Death is natural when the faculties and senses fall asleep without failing, just as the body of a strong man falls asleep at night. Warning comes in unmistakable manner, and the running down of the clock of life is the logical method of its cessation. There is no pain, no regret, no tears. The traveler is as sure of meeting the loved ones in the world beyond as the sun is sure of shining again.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 15

Boils and Carbuncles

THE FOURTH OF THE PREVENTIVE TREATMENTS.

Boils and carbuncles are different afflictions and are due to different causes. Both are disagreeable, and carbuncles are dangerous, while certain boils, as the boil of the face, may prove fatal. All such sores weaken the body and deprive the mind and the organs of the vitality necessary for the activities of life.

The old idea that boils cleaned out the system is true only in the fact that they clean out the good of the blood and the best quality of the nerves. They do not clean out anything bad. They bring bad into the body and keep it on the increase. If you are visited by a boil and let it do the supposed cleaning out, it will be followed by another, and then two or more will come, and still others, not only for a year but for an endless term of years. Now, if they were cleansing there ought to come a time when they would get through of themselves. But such a period does not come.

The boil begins at some place that is exposed to dirt and friction. In this dirt and by the rubbing of the friction the germs of the boil are planted in the skin; and, if they have the right soil in which to grow, they will soon make themselves manifest.

The presence of a rapidly developing colony of microbes is well attested by examination under the microscope. The name of the

germ or microbe is staphylococcus. This germ may be cultivated apart from the human body, and then transmitted to others, causing boils wherever it finds the right soil.

The inflammation begins in the glandular structure and involves the skin and the cellular tissue under it. A red pimple forms on the surface, and a small point is seen at the top of it. In this point a hair may generally be observed. If, at this time, the hair is pulled out and the boil touched with a solution of carbolic acid, the germs will be killed, and the pimple will grow no larger. Afterwards if it progresses until the ring is formed, a drop of caustic solution applied to the center of the boil will often drive it off. The purpose is to check it in its first stages. All boils can be conquered if dealt with when in the pimple state; but not so easily afterwards.

If you are addicted to the tendency of having boils, they will keep on increasing if this method is not pursued. They should be looked after at the start of each one, and not wait till they have taken on size and become painful.

Prevention will save poisoning the system.

In the early stages of the painful part of its progress it is better to take heroic measures and stop its advancement. This can be done by the application of a gum known as galbanum, which can be bought at the drug store, and with this an opium plaster should be placed over the boil. The Erasmus Wilson plaster of opium is the best and can be had at the druggist's. The pain will at once cease, the inflammation will go down, and the core will separate without further pain. This is not the prescribing of medicine, but the use of external aids designed to overcome the pain. It should be in line with all plain home remedies. A hole should be cut in the center of the plaster when it is time for the discharge of the core.

In the absence of these aids, it is well to use hot water with a sponge on the boil, keeping up the applications for a long time, varying from ten minutes to an hour. The water should be made as much hotter as you proceed as can be borne. You will find that, at first, it is not possible to use as high a temperature as will be endured after a few minutes, for the heat in the water deadens the nerves, hastens the circulation and destroys millions of the germs. If the water can be kept from touching the skin around the boil it may be applied scalding hot on the sore itself.

Immediately after this part of the treatment is accomplished, heat in hot water a can of antiphlogistine, then spread the mud on a small piece of cloth and place it over the boil and the surrounding parts. Change this once every four hours.

The use of this mud, known as antiphlogistine, is effective even from the start, if the earliest steps have failed to stop the growth of the boil.

Enough has been said to indicate that a fight should be made against the increase of the number of these pests. Do not allow them to come on the theory that they clean out the system.

We will, for a moment, look at the carbuncle and see what it is; then we will pass to the more important question of preventing rather than curing these maladies. The carbuncle is the attendant of a diseased condition of the system. It may indicate the coming on of diabetes, or gout, or uric acid formations.

It generally assails the region of the spine, but not always. It prefers the neck directly under the scalp, near the spine, or medulla. In proportion as it gets near the scalp it becomes dangerous; and all scalp carbuncles are regarded as fatal, unless they can be broken up in the very start.

The carbuncle, wherever it may appear, is larger, wider, deeper and more painful than the boil. It has a number of apertures which often run into one before the matter is wholly discharged. When it is accompanied by albuminuria or by actual diabetes, it is likely to prove fatal.

After the carbuncle is developed, and also while it is forming, it should be treated in exactly the same way as the boil, the care of which we have just stated.

But it requires no great amount of thought to suggest the necessity of preventing the boil and the carbuncle altogether, for the cure is the wrong end of the process. Let us see what the preventive methods are:

If there is a tendency to diabetes, then depend upon the treatment given in this book for that malady. If there is uric acid, or any of its progeny in the system, then follow out the treatment given herein for rheumatism, which is also the treatment for uric acid, gout, and that class of maladies. In fact, there is no better plan of prevention than to couple high regime of the book of Inside Membership with either of the two treatments just referred to. This combined plan will prevent the appearance of the carbuncle.

The boil is the result of dirt, of friction and of the soil in the body that is favorable to the growth of the germs. The latter are transmitted to the skin by the dirt; and are given their planting by the friction. The dirt contains them. All dirt has some of the boil microbes. Dirty clothing contains them on its surface. They come from everywhere. They are on the skin when there is lack of a bath for a day or two, especially if the body has been in a state of perspiration and the same clothing retained next to the flesh. These are the ways in which the microbes are brought in contact with the skin. For this reason the doctors recommend the use of hot-water bathing and the Turkish bath for those who are pre-disposed to boils. But any form of cleanliness is sufficient. The principle is that you must not wear the same clothing very long at a time. A complete change of the clothes next to the skin is helpful, if it is made twice every twenty-four hours, preceded by a thorough bath with soap and in salted water, using a quart of salt in the ordinary bath tub, after the body has been washed with soap and hot water, and then rinsed off, for the salt water should not be used with soap, nor before the body is clean. Salt is an antiseptic that destroys all germs that it reaches.

Friction should also be avoided. Any person who is afraid of being visited by boils or carbuncles, should wear nothing rough about the neck, for the afflictions come where the collar rubs against the skin. There is dirt on the collar, there is perspiration on the skin, and the microbes are rubbed in by the roughness at the point of contact. College men who row almost always find the friction at the place of sitting the cause of boils in that locality, showing the same cause at work there. A tight belt, or parts of the clothing that rub against the body in any place favorable to the presence of boils will cause them. Thus here is a woman who has a dress that cuts her under the armpit, and a boil forms at the sweat glands there.

In old age or when the system is very feeble, boils come without such invitation, and they are difficult to conquer; the better preventive then being high regime persisted in for years before.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 16

Bright's Disease

THE FIFTH OF THE PREVENTIVE TREATMENTS.

Bright's Disease is the natural penalty of indulgence in any perverted food or diet. Alcohol is its most common cause; but there are occasional victims who never indulge in alcohol, and they are found to be either heavy meat-eaters or medicine-takers; and there are a very few others who poison the kidneys by a diet that is wrong in other respects. Once the injury is done and the disease well seated, there is scarcely a ray of hope. Our treatment has been helpful where help is possible.

Its greatest danger is in the fact that it comes unannounced; that the man or woman who is apparently well to-day may be notified to-morrow that death is a certainty within a very brief period. Then the agony of the pain in some cases is almost unbearable in the last weeks of the disease. These considerations render it important that no time should be lost in stemming the tide of disaster, if it is not yet too late.

The name *Bright's Disease* is applied to three conditions of the kidneys, namely: the inflammatory affection, the gouty affection, and the waxy affection. Whether anything would be gained by a further explanation of these conditions, is a question. The most

salient fact is the knowledge that all may result from the same class of causes, and all be the direct effect of the uric acid that comes from such causes. Associated with this triple condition is the poison that is set up in the blood when the system is loaded with improper food, and this needs only exposure to cold or dampness to start the trouble.

The first mentioned, or inflammatory condition of Bright's Disease, is attended by inflammatory enlargment of the kidneys, fatty degeneration, waste or atrophy; with diminishing of urine, loss of albumin, tube-casts and dropsy in the earlier stages; and, later on, with these symptoms more marked, and attended by breaking down of the heart, blood-vessels and various organs. In the first stages a cure is possible, and almost certain; in the advanced condition it is very rare, as there is nothing on which to base a cure. Death by dropsy is common, unless some other organ gives way first.

The second, or gouty affection of the kidneys, called Bright's Disease, is also commonly known as cirrhotic, which means that the healthy tissue has wasted away and a thick leathery growth has taken its place. The term cirrhotic was originally confined to a similar disease of the liver. In either case it is due to the use of alcohol or to the poison in the blood that results from gout. The latter malady is almost exclusively caused by the presence of uric acid in the system. This form of Bright's Disease is the most insidious of all, and gives the least warning. A recent instance illustrates its rapidity of advancement. A physician who advocated the use of wines and liquors, built a residence a short time ago, intending to find comfort for many years. He was past fifty and in seemingly perfect health. "I ascribe my condition to the moderate use of alcohol, and my health is a refutal of the claim that it is injurious." Three weeks after this speech, four doctors told him that he had less than six months in which to live. Cirrhosis had been quietly at work, and gave him no sign until it was too late to avert its ravages. This is the case of all persons who are attacked by the malady in this form.

The third condition is known as waxy Bright's Disease. It is so often the result of syphilis and venereal disorders that it may be classed under such head. There is no cure for it. The use of alcohol, meat, eggs, and every kind of stimulant simply hastens its development. To keep it dormant as long as possible, follow the diet given hereinafter for all cases.

The first thing a physician wishes to know is whether the patient, suffering from any form of Bright's Disease, is addicted to the use of alcohol or not. One who is an habitual wine-taker will feel dull and drowsy after drinking a glass, if the kidneys are far advanced in this disease; and the symptom is so dangerous that all alcoholic beverages should at once be abandoned. Beer is always a source of irritation to the kidneys even in health.

Whether uric acid is always present in the system when the attack of Bright's Disease manifests itself, it is true that the same conditions of ill-health that tend to form uric acid will also destroy the kidneys. It cannot be said that any one error of diet will give rise to the malady. Among sedentary people there are two well recognized causes that lead to others; and it is probable that of all cases of Bright's Disease in every phase ninety-eight per cent. are due to the excessive use of meat, to the use of alcohol, or improper food in some form. Always remember that a sudden checking of the perspiration, which changes the process of making urea into the development of uric acid, is the match that lights the powder.

Some persons have Bright's Disease who are light meat eaters and who use alcoholic beverages. Others have the malady, yet have always been temperate; investigation shows them to have been heavy meat eaters, or medicine-takers, or users of coffee, tea, spices or other barbarisms. In no case has uric acid ever been found in the system of one who had been reasonable in diet. Childhood never is troubled with this disease unless as a result of scarlatina, a dangerous malady in its consequences.

The age is rarely under forty when Bright's Disease appears as a result of wrong living. It may develop at any time thereafter. A proper diet is the surest guarantee against it, and the surest means of holding it in check.

Diet should consist of two methods in the cure of Bright's Disease. The first is that which is called extreme; it is given when all else is likely to fail; and is called an exclusive milk diet. It is not pleasant to the patient and also tends to develop constipation. These are its two chief objections. On the other hand it has advantages that cannot be secured in any other way. The exclusive milk diet is to be continued for nearly two months; from six to eight weeks being the rule.

These advantages are as follows: In the first place the scanty flow of urine is a bad symptom; this is changed by the milk diet.

The ordinary discharge of urine in every twenty-four hours averages fifty-two ounces in normal conditions; but under the milk diet it changes to upward of one hundred ounces. This causes greater activity of the kidneys without burdening them with poisons or other irritants. In this excessive activity of these organs the structure is cleansed; the purifying being so decided that the results are more than what might be called gratifying. The cellular structure as far as it is yet intact is repaired, though the old that is lost can never be restored. The repairing that is established is, however, very effective.

Then the accumulated poisons are carried off, a result that thousands of specialists have sought to accomplish in thousands of ways and with almost as many medicines; but nature stepped in and showed that there is but one real diuretic. Another advantage is the rapid decrease of albumin, not relative, but in total weight. The milk diet seems to almost stop this loss of blood-life. Now there is no leading specialist in America or Europe who does not recommend the milk diet in extreme cases; and they recognize its healing value in all stages of this malady.

The chief difficulty is to get the patient to take it. The quantity is very great each day, and depends upon the state of health of the invalid. If he is confined to his room or indoors, five to seven pints of milk a day is the proper quantity. Seven pints contain 216 grammes of albumin and casein, 172 grammes of fat and 161 grammes of carbohydrates. A person in health requires 137 grammes of albumin, 117 grammes of fat, and 352 grammes of carbohydrates. The milk diet is, therefore, deficient in the last-named material; but, as that is designed largely for one in health and actively engaged in the use of the faculties, the difference is not needed in the case of an invalid.

If the patient, however, should lose weight on the milk diet, the deficiency should be supplied by the use of rice thoroughly cooked and by raised bread a day old and toasted to a deep brown. The rice may be taken dressed with thin cream and sweetened with sugar. The toast should be dipped in very hot salted milk and eaten in little squares, on account of their better palatability. Omit the butter. Brown sugar on hot, dry toast is also useful.

Where a patient can stand it, the milk should be given at the rate of a glassful once an hour from the time of arising until retiring. A half-pint an hour would equal four quarts in a day of

sixteen hours; but even if only five pints are given, it will suffice if the person is not able to be active. It is better to give it at the natural temperature of about 98 degrees when it can be obtained fresh from the cow; otherwise it may be made ice-cold and then sipped. Be careful that the mouth is thoroughly rinsed out after drinking the milk; as it is of the highest importance to get rid of the taste and to prevent coating of the tongue. The rinsing is best done by a few mouthfuls of hot water not to be swallowed, followed by several mouthfuls of ice-water not to be swallowed.

When the milk is being properly digested it tends to constipation; a condition that may be overcome by the use of prunes at about thirty minutes before taking the last glass of the evening. The prunes should be stewed and sweetened to taste; and the quantity may be increased daily until relief is had. The use of the pulp of a mellow apple is sometimes more effective.

When the milk is not being properly digested, diarrhœa follows. This indicates that the quantity is too great; and a reduction should be had. To avoid the condition it is well not to start in with the milk diet too suddenly.

Now it is well known that no active mature person can live always on milk. The bulk of from ten quarts to three gallons per day would be required, and this is beyond the possibility of any person; although, if it could be borne, the cure would be more quickly effected. Recourse must be had to the next best articles, and they have already been carefully described; to wit, rice long cooked, and old raised bread toasted to a deep brown. Next to these are hominy, malted milk, malted breakfast food, and koumiss always, if it can be obtained.

The use of meat presents problems. So many cases of Bright's Disease are traceable to excessive meat-eating, and the poisonous effects of meat upon the kidneys are so distinctly traceable that physicians have come to believe that one of the great causes of the malady lies here. Yet there is the Eskimo, who lives on nothing but meat and oil, who is not so afflicted. And there is the hunter who is free from this disease, even though a meat-eater; except that when he settles down to a sedentary life, his kidneys are the first to give way. The Eskimo lives in a climate where the excessive cold draws all the poisons out through the channels of the lungs and skin. He could not survive on such a diet in our climate.

The best proof of the danger of the excessive use of meat is in the change of conditions found by examinations; and these leave no doubt of the matter. Yet, when the milk diet yields improvement in the health, it is proper to give a very small amount of fresh beefsteak if there is lack of strength. If this seems to do injury, chicken, veal or fish may be substituted. Fish-eaters have never been subject to this disease, unless addicted to the use of alcohol.

One thing is true; if the milk diet will not effect a cure, there is no hope. If the patient is to get well, two or three months of this treatment will give certain evidence. If death is to follow the present condition, the only way of prolonging life is by the milk diet.

Some other things have to be done in order to hasten the return of health and ensure its permanent restoration. The use of milk as an exclusive, or almost exclusive diet is to be very gradually lessened. The most dangerous change that can be taken is that which deprives the body of a large amount of fluid daily. Experiments have been tried along the line of a vegetable diet as a cure for this disease; but, while it overcomes the loss of albumin, it leads rapidly to anæmia, and this is to be feared at all times. No change of a line of diet should occur suddenly, whether to increase or to abate it.

Many active persons take into their systems the foods that develop the poisons that cause this disease; but by large lung action and profuse perspiration they keep the waste matter oxidizing and this prevents the formation of uric acid by its complete change to urea. When exercise and activity are lacking the urea is not formed, and uric acid is thrown upon the kidneys. The other extreme is seen when the activity is too great, as in the case of certain athletes; the perspiration is so excessive that the fluids of the body pass out, leaving the solids inactive within, and this is dangerous for the kidneys. All extremes everywhere are enemies of health; it is in the middle ground that the true path lies.

Do not compare one case with another as a means of getting certainty of proof. Cases have been found where the sufferer has never indulged in tea, coffee or alcohol, and analysis shows the uric deposits clinging to some adulterant used in common foods, while other cases show the presence of particles of black pepper, cinnamon, ginger, nutmeg, but little altered by the action of attempted digestion; and such cheap mixtures as white earth and clay, which are used to adulterate flour, sugar and especially confectionery, have

also been inviting causes of the excessive deposits of uric acid. Once in the blood, it is no easy matter to get them out, and it is even difficult to start them. They cause the excruciating pain around the joints and the inflammation that sets in at those places as well as through the muscles; and the exudations and changes that occur in the structural parts are due to these excitants and irritants, for which reason it is sometimes claimed that this malady is not due to uric acid deposits, but to inflammation, although the origin was foreign matter in the diet.

Uric acid diseases are increasing at an alarming rate when we consider the advance it has made from one generation to another. While it is not easy to gather reliable statistics, it is very clear that three times as many men and women in the prime of life to-day are afflicted with the disease as compared with the preceding generation. Doctors are agreed that it is on the increase. We do not charge this to any one habit; we do not blame it upon coffee alone, nor upon beer alone, nor upon wine alone, nor upon adulterants in food altogether; but any of these may be the cause in one case and not in another, while some one or more of them must in all cases bear the brunt of blame. It is true that a person who is able to avoid all foreign matters in the blood for a period of two years would be free from the originating cause, and the fight would then be to get rid of the accumulations already in the system. This is often as difficult as to eliminate mercury when once it has obtained entrance to the body and lodged in the joints.

There is no cure for uric acid except the natural method. If there were any other cure that could be found, whether better or worse, we would be only too glad to mention it. The malady is so common and so horrible in its penalties that we would hail any efforts of science to fight it, if there were any prospects of success. We are positive in our claim that no doctor, no medicine and no treatment can effect a cure, except by the direct guidance of nature herself. That herein a cure is perfect is positively known; and, like all else that nature does, the means are inexpensive.

Gallons of poisonous drugs are poured down the throat of the individual who believes in medicines, but who seeks no more than to cure the injury done by the disease without trying to stop the cause. Some day, after he has lain in his grave a quarter of a century, his grandchild will have sense enough to catch the idea that to wash out a parlor through which a sewer is pouring its filth is a good

thing only when the sewer has been cut off from the parlor. Supposing a medicated soap will cleanse the parlor, what is the use of it if the sewerage is allowed to flow in again?

Therefore we say, in order to deal with uric acid, it is first necessary to stop the continuing cause. Stop taking into the system any matter that is foreign to it. Do not think lightly of little things; for they accumulate in time, and time is able to accomplish much. So slight a thing as arsenic, which now enters into the effective drugs that are administered as medicine, may, by adding to itself, grow to a fatal quantity; for, once in the system, it is hard to get it out. The quack, the traveling drake, the loud-advertising charlatan, the puffer of remedies through the pictures and testimonials of prominent men and women, as well as the more conservative of the respectable physicians, desiring to show quick results, administer arsenic, mercury and other dangerous drugs, despite all their claims and violent protestations to the contrary. Something foreign to the blood is taken into it, and cannot be forced out, not even by diuretics. The use of turpentine and other things, by congesting the liver, for its epithelium, leads to such tendencies as uric acid, Bright's Disease, gout, gravel, calculus and dropsy, as well as rheumatism.

Past experience and uniform success confirm the method here given; and the fact is well established that there need be no failure. It has also been proved over and over again, and in numberless instances, that there is no other means of expelling uric acid than the one offered by Ralstonism.

Cease admitting foreign matter into the system, as previously stated.

Never suddenly check the perpsiration. The urea in the blood must come out through the pores of the skin, in a large part at least. It is a common custom, when the body is heated and the perspiration flows freely, to get cooled off as soon as possible by sitting in a draft or seeking a chilling atmosphere. This closing of the pores produces a kind of paralysis that is dangerous, and leads to a future inaction that will not allow the urea to escape so easily. It is also a fruitful cause of skin disease and bad health.

Avoid mineral waters, soda waters, ginger ale, and all curative waters. Pure water is best; that direct from the springs in the country, if not hard, should be preferred. Next to this comes

distilled water that has been thoroughly aerated or mixed with pure air.

The copious use of pure spring water, or aerated distilled water, in the absence of the exclusive milk diet, will open the pores of the skin, and do much toward getting the uric acid out of the blood. So hard is it to dissolve that it requires ten thousand times its own bulk to absorb it; and as the use of foreign matter daily leads to a greater proportionate quantity than the amount of water drank can take care of, it is easily seen why the disease does not readily yield to treatment.

Avoid low temperatures, keep overwarm rather than chilled, and never allow the discomforts of heat to lead you to seek a draft or sudden coldness.

Get ribbed silk underwear of the thinnest kind and wear next to the skin, changing it every morning. In cold weather wear very thin woollen underwear over the silk, and change the woollen garments twice a week. This may involve some expense in getting the outfit; but, once obtained, it will last a long time. The cost is much less than a week of doctoring. The silk is an excellent non-conductor of human electricity, serving to hold the vitality of the body in the system. Of course, the skin must be kept clean and the pores open, if the silk is to be used.

Avoid inhaling urea. The custom of sleeping in a room where a vessel is uncovered under the bed or in the washstand is far more common than would be supposed. Many a case has been traced to this habit. It is best to have no possibility of such danger; and sometimes the covering of the vessel does not fit close enough to keep out the poison. Rooms where children have left the odor during the day should never be employed for sleeping purposes.

Do not tax the vitality by eating the heaviest meal at night. It involves a large loss of strength to digest the dinner that is eaten late in the day. Our advice is to eat heavily of the most wholesome things in the morning, and very lightly at night, with a good meal in between at noon. We do not believe a cure is possible with any person who cannot find an appetite in the morning because of taking the principal meal of the day at evening. Better starve at night to feed well in the morning.

Avoid acid fruits. They do an incalculable injury to the blood. The whole fruit question is settled in the Inside Membership Book, and we will not take the space for repeating it here.

To produce urea is a part of the plan of life, but to produce uric acid is unnatural and contrary to the purpose of living. The greatest step of all is this: to prevent the formation of uric acid by compelling the production of urea; and when this is done, all fear may be considered as vanquished. The whole battle for a cure must come down to this one point, the formation of urea and the prevention of uric acid.

The question whether food will turn into urea or uric acid is determined altogether by the habits of life. That the whole battle hinges upon this one point may be regarded as settled, for it is to-day the opinion of all great specialists that this disease in every form is due to the presence of uric acid in the blood. The strange fact is that dropsy, gout, kidney troubles, calculus, liver troubles, rheumatism and Bright's Disease may all be related to the presence of uric acid, although differing in themselves. Thus one man may find calculus or stone in the urinary ducts to be the shape of the disease that is assumed after uric acid begins to accumulate, while another man may turn to gout, a third to dropsy, a fourth to Bright's Disease, and so on. Yet the treatment that removes the tendency to the formation of uric acid cures the one as well as the others.

Our plan now is to directly attack the presence of uric acid in the blood, get it out, and at the same time stop its coming in. It is true that if it can be totally prevented from coming in, what has already accumulated will eventually disappear; but this may be a long process, so we will work the two together. Urea is the result of living, of the use of the material of the blood and flesh. It must be made in order that you may think, feel, act or even carry on the functions of the body. There are two kinds of waste always forming in the body, and always ready to cause trouble if they are not disposed of as soon as possible after being formed. One is the waste from the food you eat; this goes out by the intestines. From the food eaten certain nutrition is produced and makes blood. This circulates all through the body in every part, however small, and supplies the system as it changes from food to flesh, etc.; then breaks down in the very act of living, for life is change, and change is the passing of blood to flesh and flesh to waste. Food-waste is the effete matter of the intestines, and its exit is a very simple process compared with flesh-waste. All blood first makes flesh, and this dies in itself every moment, leaving as its kind of waste

what is known as urea, when the change is complete. When there is a fault somewhere in the action of the system, uric acid is sure to be the result, and its presence is due to one or more of several facts.

1. When the system is charged with urea that is not thrown off as fast as nature intends, the blood-waste and flesh-waste will be incomplete, and uric acid will be formed instead of urea.

2. When foreign matter is in the system, as already stated, it cannot make urea, for it is not properly a part of the organic life of the body; and the result is uric acid. Read carefully all that has been said in this treatise thus far, especially relating to foreign matter in food and drink.

3. When proper food is partly consumed in the life-action of the body, it does not reach the stage known as urea, but becomes uric acid. This is called incomplete or imperfect oxidation of waste matter. Oxidation is another term for changing, burning up or turning broken-down flesh into urea.

In getting rid of the causes that invite the formation of uric acid, we must depend solely on two processes, the first of which is the right way of living, and this has been amply stated in the entire scope of this treatise. The second is to act under the phases just stated. Let us see why the urea that crowds the system and prevents the formation of other urea instead of uric acid, is not thrown off as fast as produced, and why the blood-waste and flesh-waste are imperfectly oxidized. This means really to unload the accumulated urea, in order that the accumulated uric acid may be dissolved in urea. There are three ways of unloading urea, one by the kidneys, the second by the skin, the third by the lungs. The first has been so much depended on by doctors that all treatments have employed diuretics, of which turpentine has been the most active and the most dangerous. Great excitement of the kidneys will break down its walls, and this is Bright's Disease. Then there have been medicines given almost without limit for the perspiration. The leading treatments of to-day are for dissolving the uric acid crystals with very little attention to the skin and kidneys, while others use baths, mineral waters, and other things; and all agree that the diet is all-important.

A gluten diet is the best for this purpose.

Add to this method the full use of the lungs by deep respirations, inward and outward, with long continued trials of the exercise, and you have a very valuable aid to the foregoing treatment.

The cure of rheumatism is along some of these lines, and you will find that treatment very helpful, especially as it is at hand in the present volume. The causes are similar, not only in these two great maladies, but in many others as well.

As this disease can be prevented much more easily than it can be cured, it is wise to make use of this as a preventive treatment, taking advantage of whatever time you have yet in your possession before the kidneys are diseased beyond help. Rheumatism is curable, and the delay in that malady does not bring on results that are fatal; while the present disease, originating largely in the same abuse of nature's laws, is one of the severest penalties in the life of man.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER **17**

Cancer

THE SIXTH OF THE PREVENTIVE TREATMENTS.

This malady is caused by a taint in the blood, the development of which is slow or rapid in proportion as some exciting influence may or may not be present. A vigorous vitality, a non-meat diet and great care of the skin will hold the taint in check until the individual dies of extreme old age. Unclean skin that is irritated may quickly excite forth the latent or dormant disease. So will an excess of meat in the daily diet, for the kidneys are overtaxed and cannot remove all the poisons from the blood. It is quite likely that the eating of eggs laid by hens that have fed on animal life, such as worms and insects, is the most fruitful cause that excites the development of cancer; not the originator of the cancer itself. The point we make is that the malady should be kept dormant. Once let it come into open life in the system, and it is well nigh impossible to conquer it. The surgical operation of cutting it out, when performed in the early stages, succeeds in about twelve cases in a hundred. No living person can guarantee a cure in the present stage of science.

Many erroneous notions are prevalent as to the nature of the cancer. While there are many kinds, they are all based upon the one principle of perverted fibrous tissue growth. The impulse for

this growth is present in the blood, and needs only a weak condition of the flesh in order to be called into action. A blow upon the breast has often started a cancer that proved fatal. So a bruise or wound upon any part of the body has given rise to the cancer. The probability is that the taint in the blood has awaited just this irritating cause, and has taken advantage of the maimed and perverted condition of the tissue where the hurt has occurred, so that the cancer cells may begin their own colony.

As far as outward precautions are concerned it is important that the surface of the body be kept in the cleanest possible condition, and that there be no irritation at any part of the skin, or at any membrane, as in the mouth or throat.

If the taint is inherited, greater care is necessary; the diet must be wholly vegetable; and there must be no exhaustion of the vitality. Continence in marriage, early hours at night, plenty of fresh air, sunlight, and steady occupation for the mind and body are the requirements.

It is probable that the eating of meat that is tained is the cause of cancer when not inherited in the blood, and meat of this character is also the exciting cause of the constitutional form of the malady. Meat may be tainted by improper killing, or by being taken from animals that have died a natural death, or by coming from flesh that has been fed on animal life. Tainted meat does not mean merely that which has begun to spoil.

The most deadly of all poisons and the most certain is the blood or tissue of dead flesh. If you have a scratch, however small or slight, and the least particle of dead meat or dead blood touches you at the place of the abrasion, the taint will take full possession of your whole body, causing death by poisoning. It is this contact with dead bodies that surgeons dread most of all. It seems strange that from so small a beginning the entire life becomes the victim.

The reason for it is that nature places her severest penalty on dead meat.

The beef packers in any part of the world, in America as well as elsewhere, pay no attention to the condition of their animals. If one is sick, it is killed and eaten by the public. If one is found dead it is treated so as to be cut up for food. If one is stricken by a malignant disease, as by the filthy anthrax or by tuberculosis, it is sold as meat to the public, and no one is the wiser for it. Such meat is one of the causes of the taint in the blood that brings on cancer.

Farmers never hesitate to sell their dead fowls; they dress them and take them to market, regardless of the manner of their death. Here is a farmer with a hundred hens, all of which have the roup; he sees that they are useless to him, and they are all killed and dressed for the market. Or he finds a nest of eggs in the field, not knowing how old they are; and they too go to market with their animal taint. There are millions of eggs sold every month in this country that have done service under incubators or under hens and that have failed to hatch; they have weak yolks, but stand the grocers' test and are therefore sold to the people. Here is one of the causes of the cancer taint.

Milk from sick cows, from cows that are unfit to live, from cows that are actually diseased, finds its way into the homes of the public, and the taint of cancer is thus transmitted to the consumers of it.

It is more than probable that the eating of flesh that has fed on animal life is punished by the taint that brings on cancer. The calf that has been fed from the milk of its mother is a direct poison as veal; for the milk it has eaten is all animal in its nature, although less injurious than the flesh itself would be.

Hens lay eggs that are the product of flesh-eating life when the hens are allowed to feed on worms, insects and meat, and as such, they are injurious to the extent of their use. They cannot well be omitted in cooking, so we must seek the proper remedy. The meat of hens and chickens is more injurious than the eggs, if the fowls have had such food as we have stated. The body of a chicken completely rebuilds itself in a few weeks. To give it all needed vitality and growth, it is proper to allow it to run at will for animal life in the garden and lawn; then, if it is to be used for the market or table, place it in a yard where it may scratch freely and find a grain diet; wheat, ground oats, ground corn, buckwheat, bran, cut grass, clover and other things being given it for variety, sometimes hidden under straw to keep it active and healthy. A week or two before killing, it should be cooped and fed with greater care. This is the practice among most fowl raisers, except for the abominable habit of giving meat to add flavor and tenderness.

The meat and eggs of hens that are allowed to run at large, following cattle, hogs and horses, and to get their own living except for a little corn that is thrown to them daily, cannot be safely used. This is an age of poor blood, pimply skin and deficient vitality. These misfortunes are due more to the unfitness of the food that is

eaten than to all other causes combined. It is the duty of good citizens to take steps to secure wholesome foods for themselves and their fellow-beings; this duty is the highest and the most sacred in life, for the body is the temple of mind and soul, having a controlling influence over them both. Ill health causes irritability, from which wickedness, sins and crimes arise unrestrained. A low vitality produces indifference to everything. This is an age of low vitality, because the foods were never so bad and never so adulterated as now.

See the opening remarks of this book.

Pork is not safe as at present marketed. The danger in all meat foods is in the flesh part, if there is danger at all, and not in the fat. Physicians recommend the use of pork fat to assist in restoring the equilibrium of the nervous system, on account of its vitalized carbon, and the fat of boiled ham has been instrumental in effecting a temporary cure of neuralgia. To that extent it is useful. There are three or four sides to the pork question, and the following little rules are valuable in enabling you to come to a decision:

1. If no pork were eaten at all, the health would be better for it.
2. If pork is to be eaten, a committee of your locality should see that the animals are grain fed and kept clean to avoid taking filth into their stomachs, which seems to be the only discernible ambition of the hog.
3. If any part of pork is to be preferred, the fat as bacon and brine pork, in the form of fat rind cuts, are the best.
4. Suckling pigs are more injurious than young veal, against which some States have legislated.
5. Lard as pure fat has none of the hog or pork qualities, and is no more injurious than butter.
6. A person reflects the nature of the food out of which the body is built. One who eats pork freely, or as a considerable part of the meat diet, is swinish, hoggish, lazy and filthy in body, mind, habits and morals; and we are glad to state that this condition is not so widely extended as in former times.
7. Clean meats from clean animals, as lamb and beef, tend to make clean bodies. Lean pork never can, even under the best culture; for the taint of ancestry, the natural habits of the animal and the semi-rotten nature of the flesh, not only inspired the curse of God against it, but will always repulse the good judgment of thinking men and women.

Food that has life in it should be eaten; not living animal life, but what is called life-giving substance.

Dead food is hurtful and fills the system with toxins and from these come the pabula on which cancer feeds.

Excess of cooking is responsible for making much dead food. This fault is prevalent everywhere, and not only ruins the good things of life but adds very much to the cost of living.

Take a piece of meat as an example. Its whole value is in the juice and juicy-matter clinging to its fiber. A quick action of heat coagulates both this juice and its juicy-matter; and thus the only value in the meat has gone to waste. Coagulation hardens and toughens the meat. It is a provision of nature that is useful in cooking, when only the surface is coagulated, for it serves as a covering which holds the juice within the meat.

The coagulated surface of meat is indigestible, and should not be eaten. The more crisp it is, the more injury it does. Proof of this may be obtained very easily by any person. Let crisp surfaces of meat be eaten in place of all other meat, but with the usual food, and very soon the stomach will be out of order, the liver affected, and the kidneys weakened. The face will show slight jaundice. Now change the meat so that the surface is not eaten, and allowing only the inner portion to enter the stomach. There will be none of the symptoms referred to.

The palate relishes the crisp surfaces.

The crisp part is both dead and obstructive to digestion.

Food that is dead may or may not be obstructive to digestion; some dead foods are, and others are not thus injurious. Many things are taken into the system daily that are dead food, yet pass on and go out with no harm that is directly noticeable. Nearly all the foods that are not classed as pab or plasm are dead.

Such things as soggy potatoes, old potatoes that have given out sprouts, new potatoes that are too gummy to be mealy, pearl tapioca, green corn, roasted peanuts, and scores of other articles, are examples of dead food that may not obstruct the system so as to cause indigestion, yet are sure to fill the system with deat and toxins. They are of no use whatever. They cannot make blood, and consequently will not make health. If there is any way of getting health without making blood, it has never been discovered.

Such a food as pearl tapioca has been on the market for years and is in use everywhere, yet people would starve on it if they had

nothing else to eat; while potatoes, from which it is made, would support life indefinitely if they were properly cooked.

The best potatoes may be made dead by a wrong method of cooking; for soggy potatoes are the result of the way they are cooked. There is a possibility of making the same potatoes either mealy or soggy.

But in all cases where there is a tendency to cancer, or where the affliction is feared, we recommend that all animal food be omitted. This will exclude all meats of every kind, all milk, all cream, all eggs, cheese, fowl and fish. The least hurtful is butter; and also fat meat, provided no tissue is swallowed. Next comes fresh fish, if the tissue or fiber is not allowed to enter the stomach. It is not likely that butter is injurious, for it is not in any way a part of the taint of the animal life from which it is produced; but it may be omitted by one who wishes to be on the safe side.

In all other respects you may adopt the diet of high regime in your book of Inside Membership. The possibility of cancer will then become so slight as to be practically out of the question.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 18

Diabetes

THE SEVENTH OF THE PREVENTIVE TREATMENTS.

The word diabetes means an excessive flow. The full medical name of this malady is diabetes mellitus, the latter word coming from the Greek of *meli,* meaning honey. The symptoms are as follows: Great quantities of sugar in the urine, hunger, constant thirst, and a wasting away of the flesh. If not relieved the disease tends toward death, which occurs in from two to four years.

The common symptom is the presence of grape sugar, or glucose, in the urine, and this may be chronic or only temporary. It is almost always attended by an excessive flow of urine, but there have been cases where the latter has been normal in flow, but concentrated in its glucose formation. On the other hand there is a class of cases consisting of excessive discharges of water with no trace of sugar. To this the name of diabetes insipidus, or polyuria, is given. The malady proper, which is popularly called diabetes, is the mellitus form, and is the most dangerous as well as the most difficult of cure. To-day, after about a hundred years of study, the medical profession are able to say but very little upon the subject of what is a somewhat common disease; and that little is summed up as follows:

1. Under the best modern treatment about fifty per cent. of the patients have died in from two to four years; others have been benefited, and still others have been cured.

2. The cause or origin of the disease is not known.

3. Artificial diabetes is caused in animals by diet alone. In human beings the chief source of relief has come from attention to the diet. There is no reputable specialist who pretends that medicine is of any value in this malady. It is one of the very few that are classed among the cases that are treated almost solely by dieting. There is no doubt that artificial diabetes might be caused in a human being, as it is in an animal, by suiting the diet to its nature.

4. Diabetes mellitus is not a disease of the kidneys as sometimes thought; although those organs are made to do more work. It is attended by abnormal conditions in the liver, where glycogen, a substance closely allied to grape sugar, is always present, and later on this turns to sugar, but when or how is not known.

5. It is certain that sugar is present in the blood, but not in the urine, in a healthy body; nor is it present in any of the excretions.

6. These facts point conclusively to but one result; namely, that the sugar is destroyed between the period of its presence in the blood and the excreting of waste material from the body.

7. Sugar, no matter how it enters the body or from what class of food it may come, is a wholesome article of nutrition when properly taken and combined with other kinds of food. It supplies brain, nerve, organic and muscular energy as no other article can do; besides furnishing heat to the body. In excess it is a poison to the liver.

8. When the sugars, starches or other sweets enter the blood in greater quantities than they are consumed or chemically burned out, there is an accumulation of them, and this is thrown off by the kidneys. But this may occur in the case of any person and not constitute a disease, and it does so occur thousands of times in the lives of individuals who eat candies, sweets, sugars or starches to excess.

9. The real disease of diabetes mellitus is attended by the *formation* of sugar in the system. This formation deprives the body of nutrition required to support growth and action. The food is wasted in sugar that is not burned out in the expression

of life, but that passes out unused in the urine. Vitality is lacking, and emaciation ensues.

10. The foregoing facts lead to the inquiry as to whether the practice of withdrawing all sugar and starches from the diet is not wrong. If the malady deprives the body of these needed foods, so that emaciation follows, why is it not wise to supply them to the body in order to check the loss of its flesh?

It is known that diabetes is not a kidney disorder; it is supposed by some that it is a liver disorder; but there are more facts to show that it is a nervous disease. Digestion is a purely nervous process, and is accelerated or retarded by the character of the nervous impressions at the time of eating, as by joy or sorrow.

But there are other reasons. Mental excitement may produce diabetes mellitus. Worry may produce it. Study, under trying and annoying circumstances, may produce it. Physical injury to the brain may produce it. Exhaustion, wearing work, late hours, loss of sleep, a youth of excesses that tax the nervous life, and mental disease in general, may produce it. What is called a long continued strain, or period of anxiety, may give rise to it. Post-mortems have shown lesions in the brain and spinal cord. The liver and pancreas are directly affected, their conditions being exceedingly abnormal. The hereditary tendencies are peculiar. A parent who is an imbecile may be followed by a diabetic in the next generation. An epileptic may be so followed. A diabetic may be followed by an imbecile or epileptic son or daughter. And where these results are not fully found, the tendencies toward them are generally met.

It is probably true that the excessive use of sugar and sweets will lead to diabetes only in cases of a hereditary tendency to the malady. Dr. Seegen asserts that the Jews suffer more frequently than any other people from this disease. Statistics generally show that of all cases, seventy-five per cent. are of men, and they are subject to it within the ages of twenty to forty-five. It rarely originates after the latter age, though occasionally prior to twenty; yet there are instances of the disease appearing at almost every age from infancy to the other extreme. A physician who was told that he had a diabetic patient awaiting him in his office would expect to find a male adult between twenty and forty-five.

He would find the disease well established, for it comes on quietly and gives no warning. Probably the alarming symptoms

are great thirst, constant hunger, and no growth or good from the food. The health seems to fail under a voracious appetite. A gallon or more of urine is passed daily, of light color and sweetish odor. The skin is dry and harsh, the tongue is red and glazed or slightly furred, the mucus of the mouth is thick and sticky, the bowels are constipated and the face is haggard. Sexual power is entirely gone, and, in the male, the testes are shrunken in most cases to nothingness. The temperature of the body is below the normal until near the end when it rises. Death comes suddenly by diabetic pneumonia; or gradually by coma. Sleep comes over the faculties, and it is difficult to keep the body awake and active. The usual end, however, is by lung trouble. Pneumonia develops without warning and ends life swiftly.

In estimating the value of any treatment, certain leading facts must be taken as guides:

1. Temporary diabetes, called glycosuria, may be induced by indulgence to excess in sugar, candies, sweets, starchy food, asparagus, new wines or glucose; but it is improbable that any permanent case may arise from such excess unless there is a predisposition to the malady.

2. Such predisposition may appear in connection with uric acid tendency, gouty tendency, brain injury, mental exhaustion and nervous disease. One-third of all cases of diabetes are associated with alcoholism. One-third are also associated with gouty tendencies. In most cases they are preceded by the appearance of uric acid in quantities in the urine, and by neuralgia in one or more parts of the body.

3. Sugars, sweets, starches, etc., that are charged with the cause of diabetes, are not in reality the cause of it, but are passed out of the system without having performed their duty. It is this failure to perform their duty that constitutes diabetes; and, even when patients omit the eating of all sugar, sweets, starches, etc., they go on producing sugar in the urine, for the amount of such sugar found in the urine is more than that in the blood can account for.

4. One duty of the liver is to retain sugar and to give it out to the system as needed for oxidizing in the maintenance of life; and it is now supposed that a deranged nervous action causes the liver to give the sugar to the urine instead of passing it into the blood. This would deprive the system of its needed food, the vitality would run low, the temperature of the body would fall, the nerves

would weaken, the brain become sleepy, and the creation of the red corpuscles would be lessened so that oxygen would not be abundant enough for oxidizing the sugar, and thus the disease would increase upon itself.

5. To show how readily the liver responds to the nervous conditions, the presence of tapeworm has caused diabetes, and in the following manner: In the medulla oblongata, or third brain, which controls the liver, the intestines, the stomach, lungs, heart, etc., there is what is called a nerve centre. The tapeworm in the intestines irritates the sympathetic nerve fibres that communicate with the medulla, and this irritation is reflected from the medulla to the vasomotor system of the liver, causing the impairment of that organ in its duty of holding the sugar for use in the system. In this process we get the latest and most accepted theory of the real cause of diabetes.

6. All recent attempts to cure the malady coincide with the theory just stated. Whatever calls the sugar from the liver into the life of the body and away from the kidneys, tends to lessen the disease.

7. Assuming the diet to be the best, as we shall soon see, there are two leading principles involved in the proper treatment of diabetes:

a. Increase of muscular activity draws the sugar from the liver to the general body and lessens its escape in the urine. Dr. Kulz and other specialists have found by repeated analysis upon many diabetic patients that the sugar diminishes in the discharges in proportion as the body is muscularly active.

b. Oxidizing of the sugar is increased by exercises that introduce a greater amount of oxygen into the system. This is best done by certain breathing movements out of doors. Indoor life and indolent habits are sure to hasten the disease to its incurable stage, while outdoor life and constant activity accompanied by the excessive practice of deep breathing will do more than all else to fight down the malady.

WHAT TO DO.

A. **Read carefully all that has been thus far said in this treatise.** It is necessary to understand the nature of the disease as far as **possible.**

B. Avoid all mental excitement, all worry, all anxiety, all taxing of the brain, as herein the disease gets its start.

C. Exercise gently and heartily six or seven hours daily.

D. Practice deep breathing. In this disease of diabetes the cause of death is in reality the lack of red disks in the blood. Oxygen is the chief part of the body, and the chief part of all food, yet it is best obtained from the air. To make the red disks the purpose is to drink oxygen in air-form; and nitrogen as well. The two are needed by the body more than any other of the elements. Nothing that the stomach can contain is as valuable as a full drink of oxygen and nitrogen, taken in deep draughts of air. The blood is quickly made if there is other food to meet it; red disks are quickly formed; the skin shows immediate improvement; color comes into the face; the heart is more vital; digestion improves as if by magic; and everything seems buoyant and full of pleasure.

The way to drink oxygen and nitrogen is to take a gentle breath easily, and let it flow out again as quietly as possible; no effort, no hurry, no strain, no checking of respiration being necessary. Get out in the pure air and take a drink, then another, then a third, and so keep on from time to time until you have secured a hundred or so; but do not make yourself weary. If you find that you are able to pull in a deeper breath than usual, you may know that this is a sign that you are to get well. Progress toward health is marked by progress in deepening the respirations; and, until the latter can be accomplished, you will have no hope, and you may up to that time consider yourself incurable. There is no other way known to science, to doctors, to medicines or to nature, of getting red disks in the blood; there never was any other way, and there never will be. We have seen three days of progressive breathing of fresh outdoor air change dark, purple lips to a healthful red; and this is a clear indication of what is going on in the blood-system within.

When walking take a frequent drink of pure air, getting a very little deeper each time. It does no good to go suddenly to an unusual depth. Time is lost in that way. The deepening must be progressive, little by little. Persons who go to quick extremes never accomplish much, and always retard things. When riding or driving, do not sit idily; but take a drink of pure air now and then. Driving, or riding in a carriage, is but little better than idling indoors, unless you can employ the lungs in the way we have

said. If you are seated on a piazza, or in the open air anywhere, take frequent drinks of pure air; always trying to deepen the respirations one by one. Never commence deeply. It is the gradual increase that accomplishes good. If you are exercising or playing out of doors, be sure to use the air. Most laborers use but little air; and they thus fail to get full value from their outdoor life; yet what air they get would do them worlds of good if they had proper food to eat. They keep their blood bad by an abominable diet. The foregoing methods of obtaining food in the form of oxygen and nitrogen from the air, must be adopted regularly. It is true that the more hours a day you give to such drinking, the sooner you will note a change for the better, if other directions are followed.

Do not rest much indoors, unless you are lying down. Keep quietly and gently active. Avoid all kinds of reading, hard thinking and talking, as long as the vitality is very low, for such things keep you weak. Conversation, if earnest and rapid, will make you very nervous and tired. It takes much strength to talk to others; and very little air gets into the lungs. Do not sit up late at night. Do not practice excesses.

E. The diet will depend on the complications attending diabetes. Nearly all recent systems of dieting seek to avoid all foods that produce sugar in the liver. It is a serious question whether this denial of vitalizing foods is not the cause of so much fatality in the malady. The very life of the body is dependent upon sugar, sweets, starches and carbons taken in proper proportions; and if denied in a disease the chief action of which is to rob the system of these very necessities, why should death not be invited by this double loss?

All diabetics overeat, and a restriction in their diet always brings improvement. White bread is most desired by a patient. Bread from white flour increases the malady; but when made from whole, hard, winter wheat, rich in gluten, if subjected to long baking, and eaten when over a day old, it is very helpful.

Diabetic foods are everywhere advertised; but those that claim the most are often the most dangerous. Physicians, chemists and specialists are familiar with the products, as a rule, and they place more confidence in the Pure Gluten Company of New York City, whose bread flour and breakfast food are most wholesome for diabetics.

The most recent product of the company referred to is called Gum Gluten. It is much better than gluten flour, or the gluten that is for sale at drug stores or elsewhere. The latter costs one dollar a pound and makes a bread that is harder to chew than a rubber chew. Indeed the chief good that comes from it is to strengthen the jaw muscles. Avoid that altogether. The price is excessive and unnecessary. The Gum Gluten is sold for fourteen cents a pound, and produces a variety of articles that are all pleasing.

It is not possible to observe the rules of regime in the cure of diabetes. The disease is so hard to overcome in any event that it would be folly to deal with it as if it were based upon the same conditions as other maladies. The diabetic patient is allowed to have his own way in breaking the other rules of health if he abides by the more limited restrictions of this treatment.

SPECIAL PRECAUTIONS.

A. *Avoid a tendency to sleep more than eight hours a day.* The coma that attends this malady at times must be looked for and fought off. For this reason it is necessary to have a certain hour for retiring at night, and a certain hour for getting up in the morning. No exception should be made to this. One evening party or one call out of the house, or one visit to some place of amusement, may undo all the good that has been achieved by the best treatment. The time most favorable for retiring is between half-past nine and ten; and for rising, is between half-past five and six. There is no harm in being in bed eight and one-half hours, or even nine if the patient is aged, for it takes time to get to sleep and to wake up. Prompt jumping out of bed is advisable, as it cuts off the drowsy habit that is so injurious to diabetics. The early hours of the day for waking, and the early hours of the evening for retiring, are helpful. They soothe the nervous system, and this is directly advantageous.

B. *Avoid the habit of rest.* The rest cure is not designed for diabetes. The muscles should have all the activity they can get, provided it is gentle. Straining and hard exercise, as well as hard work, will take away too much of the vitality. The patients need vitality, but not rest. A life of physical activity must be planned and carried into execution. More than this every part of the body must be given the benefit of this action of the muscles.

Passive massage is good, after the plan given in the treatment for rheumatism in this book. But that is not enough. For the cure of diabetes, the day from early morning until about time to retire at night, should be devoted to action of the muscles rather than of the mind.

Six or seven hours may be enough, and in most cases will be about what is needed for physical activity, varied in a hundred or more short intervals with rest, such as sitting for a minute or reclining for a short while, especially for about five minutes before each meal; but the more time you put into genuine physical activity such as work and play and exercise, all of the gentlest nature, the more of the nutrition of the food you will distribute throughout the body, and the less will be turned to sugar.

Most diabetics love to rest.

This tendency should be fought down. On the other hand it is unwise to indulge in physical activity too long at any one time. If weariness ensues after five minutes, rest a minute. Avoid getting too tired. It does not produce the best results.

We advocate even longer periods of activity than those stated, and we believe that ten or twelve hours a day in such practice is not too much, provided the case turns out to be an obstinate one. There are hundreds of little things that can be done that will call you on your feet and require you to use your hands and general body; make a plan of the day, and keep a record of the actual time you devote to such activity, and see how many total hours in the month you can put into this part of the cure.

WHAT TO AVOID IN EATING.

The diabetic is allowed an entirely different diet from any other patient. The food must be peculiar to the case. Certain things should be avoided, and these we will first state:

Sugars, sweets of all kinds and candies.

Pastry, cake, puddings and all similar foods.

Rich gravies and dressings, sauces, etc.

Honey is specially injurious.

Jams, preserves, jellies and everything made with them.

Starchy foods, including rice, wheat white flour, sago, tapioca, arrowroot, oatmeal, cornmeal, hominy, vermicelli, spagetti, maca-

roni, barley, buckwheat, samp, semolina and all foods made by their use or in conjunction with the same.

Potatoes, carrots, beets, parsnips, peas, green or ripe, beans, green or ripe, broccoli, sprouts, lentils, rhubarb, asparagus, cabbage, cauliflower, onions, leeks, sauerkraut, coleslaw, egg plant and artichokes.

There is a claim that asparagus is specially hurtful. This is not fully established as a fact, but it is well not to eat it.

The soft parts of oysters, clams and mussels.

Liver of all animals is hurtful.

Sweet fruits of all kinds, such as dates, prunes, figs, plums, apricots, bananas, pears of the sugary kind, raisins, currants and citron.

Peanuts are exceedingly harmful. Even a person in perfect health will do injury to the liver by their use.

Chestnuts are also forbidden.

WHAT MAY BE EATEN IN DIABETES.

The following articles of food are allowable. From the list you may select what you have a preference for and let the others go.

GUM GLUTEN. The inventors of this process have certainly done the world a great service. The products recommended in their lists are all permitted in a case of diabetes. The price is fourteen cents a pound, as compared with a dollar a pound for what is of no value at all in effecting a cure.

Meats of all kinds. The fresh meats are preferred, as those that are salted are likely to provoke thirst, and it is not wise to do this. Viscera of animals are not good, except sweetbreads.

Ham, bacon, tongue and smoked beef.

Soups, broths, extracts of meat and similar foods, including stews and purees, if the contents are not otherwise forbidden.

Eggs are excellent in any form.

Fish, if fresh, may be used in any way, and all kinds are useful.

Lobsters, oysters in the hard part, shrimp, crabs, clams in the hard part, and stews or other dishes prepared from any of these may be used, provided other ingredients are not present that are forbidden.

Fat meat is very serviceable; and all fats, such as olive oil, bacon, bone marrow, butter, cream, and cod-liver oil are useful;

but some systems do not digest or assimilate them, and it is well to give them in moderation at first. One of the best fats comes from bacon lightly fried and chewed, but not swallowed. One teaspoonful each day of alive oil may be taken. The fat of ham is also good. Most persons who have diabetes are better able to digest fat than before.

Vegetables that do not originate sugar are allowed; and the best are: beet tops, dandelions, lettuce, endives, radishes, spinach, cress, celery, sea-kale, cucumbers, pickles, string beans that have small beans in them, or none at all and sorrels.

Fruits that have pits are generally considered safe; such as peaches, cherries, plums not cooked or preserved; but apricots are not good. Sweet apples are forbidden, but all others are allowed if they are mellow. They should be eaten sparingly. Cooked apples are not allowed. If taken at all they should be raw, ripe and very mellow, not hard. They may cause neuralgia, and this should be avoided.

Sour oranges that are dead ripe, lemons, olives, strawberries, and sour fruits, all in moderation, are allowed.

Nuts, such as almonds, walnuts, hazelnuts, filberts and pecans are allowed. But peanuts and chestnuts are forbidden.

Many patients are not so easily harmed as others by some one article of food. The lists we have given are the safest guides.

Cheese, milk, cream and milk products are generally good; but there is a divergence of opinion on this subject. There are experts who effect cures by the milk diet, and others who have employed the skim milk regime with satisfactory results. Buttermilk is not harmful. Ice-cold skimmed milk or ice-cold buttermilk may be taken as a beverage if sipped very slowly. They allay the intense thirst.

Little lumps of cracked ice may be held in the mouth to give relief from thirst.

All alcohol should be prohibited. Beer, wines and cider, as well as every beverage that is not allowed in the foregoing lists should be omitted. Alcohol is particularly hard on the liver, which is the seat of the malady.

Sweetened water, or summer drinks, cold water, charged water of every kind, and cocoa, chocolate and tea are to be omitted. Coffee in moderation, and chicory, neither being sweetened, are allowed.

From the foregoing list it is possible to select more than enough to furnish a variety that will please the patient, and at the same time lead to a cure.

Our advice has been followed in the treatment of this malady, not only by laymen but also by physicians. It is agreed by all that medicines can do no good. Nor can a cure be looked for in a majority of cases. Diabetes sometimes defies all efforts to save life, as does Bright's Disease when well advanced. In closing this treatment we would make the following final suggestions:

1. Keep all the muscles of the body very active as frequently and as long as possible, avoiding taxing exertions.

2. Keep the skin and capillary engines active by giving them several hard exercises each day. This is done by anything that will excite the skin and its under surfaces. The best system is given in the last few pages of the eleventh treatment, and the movements are illustrated there.

3. To avoid chilliness make a jacket for the chest and shoulders of oiled silk into which cotton has been sewed and quilted for the thickness of half an inch; then place this on the patient and do not take it off until it falls to pieces. Then replace it by a new one. The skin of the chest, shoulders and back should be bathed before each jacket is put on. One lasts about two weeks. This is often enough to bathe these parts of the body; but the lower torso, the hips, legs and feet ought to be bathed once every night by hot water followed by rinsing in cool water and a quick drying with hot towels; all just before going to bed.

4. Avoid baking powder and its products.

5. Soups made of marrow are very nourishing and should be had daily. Cook marrow bones that are sweet.

6. Make use of roasted but not burned almonds. They may be eaten in any form and as much as will be desired at a time, provided they are chewed for a long time and not swallowed in the form of coarse meal.

7. When the patient seems to be failing in spite of any treatment it is better to stop all water and give skimmed milk instead, using it in sips to quench all thirst, and not limiting its use.

8. The principle of constant activity for twelve or fourteen hours each day is very valuable, as it draws the nutrition from the blood into the tissue-structure of the body and prevents the food from being transformed into sugar as readily as it would otherwise do.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 19

Dropsy

THE EIGHTH OF THE PREVENTIVE TREATMENTS.

As announced in our book of Inside Membership we do not propose a cure for dropsy. But we wish to show the course to be taken to prevent it, and at the same time to prevent further increase. This will be of help to the physician who seeks to effect a cure or to give relief, for the removal of the continuing cause will afford the best aid to a cure.

Dropsy is due to the paralysis of the cellular tissue, thus permitting the water from the blood to escape and fill either the cells under the skin or the serous cavities of the body. The blood is about nine-tenths water. It flows all through the body and should leave its water and poisons at the kidneys or the pores of the skin, or in the lungs; for water escapes from the body in all three of these ways.

It is therefore found that the more active the skin is, and the less it is neglected, the more readily it will take away the water that should escape from the blood to make way for that which is drank from day to day. The whole method of increasing the action of the skin is fully presented in the treatment for rheumatism in this volume. The two maladies have the same origin in the first steps.

In the same treatment will be found the best way of protecting the kidneys, and also of using the lungs. All three of these methods will be needed in preventing dropsy.

Albuminuria is either the direct cause of the paralysis of the cells, or else is associated with the condition. So is any form of kidney disease. The latter organic function, when it fails to work, leaves no opportunity for the poisoned water of the blood to pass out of the body, and it is thrown back upon the cells, irritating them and reducing their action until they cannot do their work, the result being that the fluid fills the cell-tissue and serous cavities.

The best means of prevention is to develop all the lung power possible, and for this purpose such a work as Cultivation of the Chest is necessary, as it is a large volume in itself.

Then the skin must be made to do its full share of work, and the plan for this result is found in the eleventh treatment in this book.

Lastly, the kidneys are to be spared; and the treatment for rheumatism is by far the best for that purpose also.

The diet must be exactly the same as that given under the last-named treatment, which is our number eleven.

The development of the powerful action of the lungs has of itself restored the proper action of the cells, the kidneys and the skin; but we do not wish to recommend anything short of the full three-part plan as stated. The diet is of itself very important.

While a physician must attend to all cases where dropsy is present, this treatment will be of the greatest service to him. But, better than all else, it will prevent dropsy.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 20

Diphtheria

THE NINTH OF THE PREVENTIVE TREATMENTS.

It is the duty of every adult to take a personal responsibility in preventing death from this dread malady among children. The little ones have no voice in their care and protection, and their dependence is so complete that the duty of parent or guardian becomes all the greater on that account.

It is not enough to employ the best means of cure. It is not enough to buy medicines, pay for experts, and get the best care for the little sufferers. They are entitled to something more. It is that they be saved from the attack of diphtheria.

In acute cases, or when the disease has made its appearance, not a moment should be lost in calling in the services of the best doctors available.

But we hope to avert that necessity, and the purpose of this treatment is to show the way to a perfect prevention of the disease. We are satisfied that it can be kept away, and that the lives of the children may be protected from its ravages.

Diphtheria is caused by the presence of a specific germ that finds its way to the throat and imbeds in the lining or membrane where it increases until a large colony is formed, whence poisons are sent to all parts of the body by means of the circulation of the

blood. It is attended by fever, generally of an irregular nature. Great debility follows, and the heart becomes very weak. Many patients who recover from the attack of the disease die from heart failure.

Anaemia and loss of flesh are features.

The membrane of the throat grows into what is called the diphtheritic membranous condition, which fills the throat and prevents breathing. The inflammation also extends down into the air passages and produces suffocation.

The necessity of help from your family physician may be seen at a glance. Delay is cruel.

While children are the common victims of the disease, it may attack adults of any age.

The same rules for its prevention are to be observed in all cases.

The throat is almost always the place of the attack. The foundation is the condition of the membrane of the throat or larynx. This is sore, inflamed, or congested from colds, or from the habit of mouth-breathing; that is, some previous weakness or soreness of the throat itself must precede the planting of the germs. When such a soil is found, the germs float in and there establish what is called a colony. This increases until a certain period has elapsed, then the malady appears in all its malignity. The time required for development is called the period of incubation.

The germs can exert little or no injurious effect where the mucus lining of the throat, larynx, etc., remains sound and unaffected by minor diseases. When once, however, we have such conditions as inflamed tonsils or inflammation and ulceration of the mucous mebrane, the diptheria bacilli find a soil ready prepared for their reception, and typical diphtheretic symptoms are the result. That such ulcerated sore throats, inflammation of the tonsils, and similar conditions usually precede outbreaks of diphtheria, has for long been a well recognized clinical fact; these experiments give the explanation of it, whilst they also afford indications as to the mode of treatment. Anti-septic throat washes, not merely gargles, plenty of fresh air, and good nourishing food, are what are required. Kill the germs as far as possible by means of the anti-septics, and strengthen the tissue cells by plenty of oxygen, and by promoting the excretion of effete products, by food and exercise, so that the cells shall be able to form protective products and shall also be able to play their part when called upon to do so.

In 1875 Klebs, using a powerful microscope, found in the false membranes, which develop in diphtheria, a small germ with rounded ends, and with, here and there, small clear spaces in its substance, a bacillus that was not readily stained, that grew luxuriantly in broth, and which, inoculated into animals, gave rise to a peculiar, dirty, fibrinous-looking slough at the seat of inoculation. He found, however, that in certain cases this germ was absent, the predominating organism then seeming to be arranged in masses or in short chains. This, when cultivated in broth, gave rise to the formation of chains of considerable length. As a result of these observations he described diphtheria as occurring in two forms, one form resulting from the action of one organism, the second being caused by the other.

These researches were continued by other workers, and Formad, in America, came to the conclusion that the rod-shaped germ had little to do with the disease, but that the chain-forming germ was the real exciting cause. Matters remained at this stage for some time—in fact, until Löffler took up the subject. After examining a number of cases of diphtheria, he found that, although there are numerous organisms in the false membranes or diphtheritic patches, these were mostly near the surface, and many of them were simply the organisms that were usually found in the mouth now growing under more favorable conditions of nutrition. He found, however, that in the deeper layers, or at the inner margin of the layer of exudation, the Klebs germ might almost invariably be found. It was more deeply situated than any of the others, and was always most numerous in the oldest part of the membrane. This was in cases of pure diphtheria. In the so-called diphtheretic sore throats met with in other diseases, especially in scarlet fever, the chain appeared to be the predominant and characteristic organism.

They are nothing but vegetable cells of peculiar virulence. They kill, not as other germs by destroying tissue matter, but by emitting a poison which brings on heart failure. It is the poison that kills, and not the trouble at the throat.

If sufficient time be allowed for the bacteria to form the poison, it is useless to remove the false membrane, as, though the bacilli may be then destroyed, sufficient poison may have passed into the system to cause the death of the patient, "for in diphtheria, contrary to what occurs in most other infective maladies, the infection is not produced by the invasion of the tissues by a microbe, but by the

diffusion through the organism of a toxic substance prepared on the surface of a mucous membrane altogether outside the body, so to speak."

The preventive steps are as follows:

Keep the throat in perfect physical condition.

Avoid mouth breathing.

Keep the mouth perfectly clean at all times.

Keep the teeth clean, for it is supposed that all the germs come from foul teeth or from the lips.

Avoid contact with the germs from outside sources.

Maintain a perfect vitality.

The throat can be kept in perfect physical condition by the use of a throat wash made of listerine diluted one-half with water, a common antiseptic. This should be applied five times a day, once after rinsing the mouth out in the morning, following the cleaning of the teeth; once after breakfast; once after dinner; once after supper; and just before retiring; always following the cleaning of the teeth.

The juice of a fresh lemon, diluted one-half in ice-water, and held in the throat, a teaspoonful at a time, directly after the use of the listerine, will serve to destroy the germs in case they have just reached the throat. The practice of using a tablespoonful of this lemon mixture five times a day will prove very beneficial, and should be employed even where no diphtheria is feared. It is a good habit of cleanliness.

Mouth breathing is at all times vicious. It is a bad weed in human culture. The practice of inhaling through the nose should be taught in every home and every school in the land.

The mouth may be kept clean by the wash of the listerine and of the lemon mixtures, and by observing the following rule of cleaning the teeth.

The teeth should be cleansed five times a day. Dry salt should be used. It is death to germs. It is also death to the diphtheria bacilli that float against the teeth. We will guarantee that there is not a man, woman or child in the districts where diphtheria has been, who cleans the teeth only three times a day, or less than the five times we mention, who does not have the germs of this disease on the teeth and in and between the teeth cavities.

These germs are everywhere. Every particle of dust that floats in the rooms of dwellings carries many of them. They are on the

clothing. They are on the hands, face, chairs, curtains, lace hangings, and wherever there is possibility of lodgment. Drapery that is not dusted daily carries loads of them. Old wall paper that is cracked or torn, holds them by millions. It is no wonder then that they get to the moist lips, thence to the teeth, and await means of transit to the throat, where their journey is supposed to end.

These germs are the penalty of dirty homes, dirty walls, dirty floors, dirty clothing, dusty rooms, undusted hangings and curtains, and dirty faces and mouths.

The portal of entrance to the body is at the lips and on the teeth. Here they are to be first fought. It is for this reason that children who inhale through the mouth catch the germs and take them directly to the throat. But even then they first lodge on the lips and teeth and bide their time. All the precautions are valuable; as, if one fails to destroy the germs, another is likely to do so.

The teeth should be well cleaned by the liberal use of dry salt, applied to the fronts, the backs, and the sides of the upper and lower sets, leaving no part untouched. This should be done after rising, just before retiring and after each meal, or five times each day. The practice should begin early in life, as it is a part of the care of the body regardless of protection from diphtheria.

Do not allow children to come in contact with the germs. This may be prevented by stopping the dangerous habit of kissing. It is most unhygienic and senseless. More than seventy-five per cent. of all cases originate in this one vice alone. Kissing is well enough when it means what it ought to imply; but such habit as usually practiced is wholly empty. What right has some woman who holds no relationship to the children of other people to go about kissing them? What right has the children of John Smith to kiss the children of William Brown? This pernicious practice should be abolished. If there were less of such indiscriminate kissing there would be much less diphtheria.

The vitality is maintained by the plan of middle regime in your book of Inside Membership. There is no point in repeating it here, as you must of necessity own that book in order to have this treatment.

The faithful adherence to the teachings herein will effectually prevent diphtheria among children and in all cases where it might

otherwise appear. There is no other way. The method has been adopted by thousands of families with the uniform report that the disease has never visited their homes.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 21

Gout

THE TENTH OF THE PREVENTIVE TREATMENTS.

If we turn to some of the best of the latest medical works of the present day we find that gout is a "condition dependent upon disturbed retrograde metamorphosis of the nitrogenous ingredients of the food, with local manifestations appearing in the joints, particularly the metacarpophalangeal articulation of the great toe." Of course, the every-day reader is not supposed to understand the "scientific" tongue; and it is the duty of Ralstonism to translate medical talk into plain English.

Gout is the result of unbalanced diet; that is, there is too much of one kind of food and too little of another. The improper arrangement leads to a condition where the nitrogenous (muscles and fiber making) parts are not perfectly dissolved. They remain partly oxidized (burned up or destroyed) and create the gouty tendency. The activity of this disease appears when there are accumulations of insoluble urates in the joints.

Urates are forms of the food used in the body and being changed by animal burning called oxidizing to urea. When they are not completely changed they remain in the system; and the worst of it is they become insoluble. In one form they appear as uric-acid

crystals; and in another they are deposits of insoluble cholesterin arising in the bile and accumulating as gall-stones in the gall-bladder. Urea is the name applied to the leading principle of prine; it being an organic matter and constituting one-third of all the solids of that excretion. It is not uric acid, though commonly confounded with it. The office of urea is a very important one; and is founded upon the fact that the act of living consists in the burning up of the body to produce muscular, nervous and mental force. This destruction must be met by two processes; one gets rid of the burnt-up tissues, and the other supplies more nutrition to rebuild what is lost. The burning is caused by carbon and oxygen, and the tissues of nitrogenous matter are then called oxidized nitrogen. The average adult must get rid of over an ounce a day, and the urea carries it away. It is found in the urine, not because it is produced by the kidneys, but because the latter separate it from the blood. It is also present in perspiration, in the lymph and chyle, in the vitreous humor of the eye, and generally throughout the blood. As the waste is constantly going on, the means of getting rid of it should never cease. The pores should be kept open by frequent bathing and rubbing; and this simple precaution has cured many a case of skin disease due to urea in a stagnant state. Of all the afflictions which can come upon the human system that of uric acid may be called the worst. In healthy urine it constitutes slightly less than one per cent. of the solids; its proportion being 0.86 of the whole; while in insects, serpents and unclean animal life it is found in very large proportion. It indicates a condition so closely allied to that which accompanies rheumatism that it is inseparable from that malady in the study of causes.

A noted specialist, Garrod, says that gout is associated with excess of uric acid in the blood; for the following reasons: The quantity of uric acid in the system is diminished at least one-half during an attack of gout, and is immediately increased beyond its former quantity as soon as the attack subsides. "An attack of gout is attended by an increase of uric acid in the blood, which is a substance that represents incomplete combustion of nitrogenous waste material."

Another specialist, Sir H. Thompson, says that overeating produces bilious attacks in the first half of life; but these change in the last half to other results, known as gout; and that "recurring at-

tacks of gout perform the same duty, or nearly so, at this period of life that bilious attacks accomplished in youth."

While gout is due to the incomplete change of nitrogenous waste material in the system, the cause of such failure is found very often in the action of the excess of carbons, rich foods, butter, gravies, fats and sweets. Sir Dyce Duckworth says that the combination of sugar with vegetable acids is, more than anything else, the one great cause of gout.

Another specialist, Ralfe, declares that sugar in combination with acids, as well as cooked fat, cooked butter, rich gravies, etc., leads to the malady. Some facts are established to-day and the knowledge they afford are of immense help in the cure of gout. In patients who are subject to the disease, the use of foods, drinks and combinations that always bring on the attacks, tells us what to avoid; and when relief is afforded by the withdrawal of injurious articles, and greater relief is attained by resort to helpful dieting, the course to be pursued is plain. A rule laid down by Cyr is indicative of the effect of food and drink upon the malady: "If a glass of beer, spirits or wine is habitually followed by pain in a joint or nerve, it is gouty."

This rule can be applied by any person.

Among experiments that always point one way, the following show the road to the true treatment; for all specialists agree that gout is curable in no other way except by dieting. Butter as made without the application of heat never leads to gout; but melt it, fry it, or cook it in any way and it may set up an acute attack. So slight a thing as heat may interfere with the oxidizing of certain things in the body. We all wonder or have wondered why cake, which is made of flour, eggs, butter and sugar, is not wholesome when each of its ingredients is one of the mainstays of life. Look at a piece of butter before it is melted by heat; divide it into thirds; let the first third remain solid; let the second third get soft and runny from the heat of the room and then get solid again; and melt the last third over a hot fire or in a hot oven, and let it get solid again, and it will not look like either of the other two, nor will the taste be the same. Now re-melt it again by a cooking heat, and it will become intensely indigestible. In either case, whether once cooked or twice, it aggravates a gouty system, and will bring on an attack very quickly if one is subject to the malady.

Fats of meat that have come in direct contact with the heat, as the crisp outside of a roast, are likewise injurious; but the inner fats are beneficial, if not taken to excess. Keeping meats hot is also a source of injury; as is the custom of long cooking the fat part; but the worst of all is the second cooking of meats. In the olden days, before ice was abundant, the wealthy classes would cook a large cut of meat, and re-cook or re-heat it for each subsequent meal; and among them the malady of gout was the most common.

It may not be true, as has been stated in other books, that gout is due to an excess of carbons which interferes with the complete oxidizing of the nitrogenous waste; but it is true that perverted carbons tend to the malady. Among carbons are fats, sweets, starches and alcohol. While the last named is not directly a carbon in the food sense, it is over half pure carbon in its chemical composition. It is a perverted form. In order to understand how gout originates it is necessary to keep in mind the following facts:

1. Fibers or tissue-structures give every part of the body except the bones its texture and strength, and are built up chiefly of nitrogenous foods which are woven into the tissue of every portion.

2. In the act of living, acting, exerting, etc., the nitrogenous matter must be consumed, or burnt up, which is called oxidizing; being done in oxygen by the fuel called carbon.

3. If there is not a sufficiency of oxygen the carbon will cease burning, and the nitrogenous waste will be left unconsumed in part. The same thing is true in ordinary fibers. Put the most inflammable substance in a place where there is no oxygen and it will not burn at all.

4. Perverted carbons in some forms will not assist in the oxidizing of the body; while other carbons tend to preserve the fiber and tissue. Thus it is well known that sugar, which is a carbon, will preserve certain things from decay; such as fruits, etc.; salt, which contains carbon, is also a preservative, and is used to protect meats from decay; and alcohol, which is over half carbon, does the same thing.

Experiments show very clearly that the use of alcohol in any form, as in beer, malt, wine or liquor, will bring on gouty attacks in those who are subject to the malady; that the fats we have referred to will do the same thing; and especially that the use of

sweetened sour fruit is sure to do the same thing also. One investigator of the subject declared that "gouty old women put up such fruits as cherries, plums, currants, grapes and crab-apples in jams and jellies, always preferring the fruit a little sour because it makes better jellies."

There is something peculiarly vicious in the combination of sour fruits or any vegetable acids with sweets such as sugar or molasses. While the eating of sour fruits without sweetening, whether cooked or not, will tend to neuralgia and diarrhœa, it will not aggravate gout nor bring on an attack if the fruit had not fermented before it was cooked; yet the sweetening of the very same fruit will quickly excite severe attacks of gout as soon as eaten, if the individual has ever had the malady.

Nothing could be clearer than that an attack of gout is due to something that has been taken into the stomach; and that the intervals between the attacks are due to the care and good sense that prevails at those periods. As far as the food is concerned there are some restrictions that are absolutely necessary if one would prevent the acute attacks, as well as reduce the malady day by day. Avoid

1. All alcoholic fluids, as beer, wine, cider, malt and liquor. Avoid malt extracts also. If you cannot give up absolutely all use of alcohol, there can be no cure of gout, or of gouty rheumatism.

2. If fruits are eaten, take them in no other shape than raw and without combination. Do not eat them within thirty minutes before a meal, nor within two hours after. Never sweeten them. Never eat preserves, jellies, jams or other forms of put-up fruit.

3. Do not eat fats that are cooked crisp. Avoid toast that has been buttered and put in the heat to be made hot. Avoid melted butter, except such as may be used to dress hot vegetables or hot toast. Use cream for dressing whenever possible. Never eat anything fried, whether pancakes, potatoes, meats, doughnuts or other thing. Do not touch meats that have been warmed over, or that have been kept hot, no matter how fresh or how recently cooked.

4. Do not eat meat oftener than once a day, and then sparingly.

5. Drink nothing but pure water, or boiled milk. Avoid tea, coffee, cocoa, chocolate and the like.

6. Everything taken into the system beyond what is actually needed to nourish it serves only to add to the malady; therefore the whole object of eating and drinking should be to get the strength required for each day.

Do not make any sudden change in dealing with a case of gout, except to eliminate all fluids except water and boiled milk for drinks. Do not pass to a vegetable diet, except that young green vegetables are among the best for the system.

Soups that are free from all fats are decidedly beneficial; especially beef, mutton and chicken. The fat can be skimmed off.

A very stout person should not be given fats of meat; the lean being better. A thin, gouty person may be allowed a little of the fat with the lean, except as already stated.

Milk dieting consists of boiled milk not rich in cream. It has proven beneficial in some cases; but it is less valuable in proportion as the patient is advanced in years. The latter do well on boiled milk strengthened with Mellin's or Horlick's food as prepared for children. Most people are ignorant of the fact that these foods are highly beneficial for adults, if the quantity is increased.

All salads of every kind should be avoided, especially those of meat or fish.

The meats allowable are beef, lamb, mutton and a little chicken.

Of the varieties of fish avoid those that are hard and firm, such as mackerel, codfish, halibut, salmon. Also avoid lobsters, shrimps and crabs.

Boiled fish, such as shad, bass, whitefish and bluefish, are allowed.

All smoked and pickled fish, pork, beef or other meat should be avoided.

Ham must not be used, no matter in what form; nor should pork, veal, goose, duck, or other meat or game except as already stated.

Eat but one kind of meat the same day, and at one meal only.

The best food next to boiled milk with Horlick's or Mellin's food is the farinaceous list, which includes the breakfast foods mentioned in the book of Inside Membership; also rice, sago, tapioca and hominy.

Oxalic acid, which is closely allied to uric acid, is contained in such vegetables as rhubarb, spinach, tomatoes, asparagus, rad-

ishes and sorrel. Beets are too sweet. In advanced stages of gout cabbage, old peas, old beans, old corn, celery, onions, sweet potatoes, yams and cucumbers should be avoided.

The best vegetables are white potatoes cooked as long as possible and very mealy, young peas, young beans, string beans, parsnips, turnips, cauliflower, eggplant (not fried), artichokes and carrots in moderation.

Fruits are sometimes beneficial, such as any mellow kinds that are dead ripe and palatable without sugar or other dressing. Avoid figs, prunes, bananas, dates, strawberries, all very sour fruits, and any that are not very mellow from thorough ripeness. Some doctors declare that no fruits should be used; others that some fruits are beneficial. Harmony is obtainable by using the few that are palatable when they are dead ripe, chiefly very mellow, tender peaches, pears, mild apples baked, and cantaloupes. Avoid old fruits, or dried, canned, preserved, candied or sweetened fruits.

In no disease is there so great a difference of opinion among doctors and specialists as in that of gout. They differ widely as to the use of meat, fruit, water, wine, milk, vegetables and grains. In Europe Bordeaux wine in moderation is preferred to water for those of advanced years who have drank alcohol all their lives. In America all alcoholic drinks are prohibited. In England Sydenham condemned water for the gouty; and it was found that hard water is not good. Yet aerated distilled water, or pure spring water is the best drink of all. Then milk was found to be bad in some cases; but when a little salt is added to boiled milk mixed with Mellin's or Horlick's food it is sure to be a most beneficial article of diet in gout. So all through the list of disagreements it is possible to find the key of harmony.

One specialist forbids white flour bread; but when the bread is two days old and is thoroughly toasted on both sides and broken up in mutton or chicken broth, it is very helpful in effecting a cure of gout. Fresh bread, hot rolls, muffins, etc., must always be discarded; but when it is old and toasted it ceases to be in the same chemical condition.

Gout is rapidly reduced under the foregoing treatment if the patient is reasonably active, say on the feet five to seven hours daily, and in the open air. Violent, long-continued exercise is not good; but indolence, inactivity, indoor life and feeble respiration all conduce to establishing and increasing gout. Walking,

playing, deep-breathing, and balanced physical culture without apparatus are aids to a cure if the diet is right.

Rheumatic gout should be treated in the manner described in the eleventh Special Treatment of this book, except where more help or light is afforded under the present monograph; let that also be added.

Diabetic gout should be dealt with under the treatment for diabetes in this book; but where additional help can be secured from the present treatment, the same should be added to that for diabetes.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 22

Gray Hair

THE ELEVENTH OF THE PREVENTIVE TREATMENTS.

Among the many thousands of experiments we have made, none has been more persistent than that which was to determine whether or not the hair, once gray or white, may be restored to its original color by a process of nature.

We have found thus far that the loss of hair cannot be cured after the head has become bald; nor can the gray be driven out after it has once come in.

Prevention, therefore, is the only method to be pursued.

Hair turns gray, or falls out, and as a rule when one occurs the other does not; that is, when the hair becomes gray the head is not likely to become bald.

The finer the hair, the longer baldness will be delayed. The coarser the hair the more one has to look out for baldness. These rules are not uniform, but are general only.

The health of the scalp has everything to do with the health of the hair. To excite the scalp unduly will call the poisons there and maintain a constant condition of dandruff, which is inducive to the loss of the hair, or else to baldness.

The use of dandruff cures is the most prolific cause of the continuance of dandruff. Ammonia is hurtful both to the hair and to

the scalp; it takes the color out of the former, and kills the soil of the latter so that health cannot be maintained. Cologne or alcohol in any form, except where mentioned in this treatise, should be avoided. We very recently told a barber that the use of cologne on the hair was the cause of its loss of color. He did not think so. To test the matter he used it on the righthand side of the head and the righthand side of the moustache of each of his customers where circumstances permitted, with the result that the gray and white soon began to appear. Without this experiment he would never have been convinced.

We make these remarks for the purpose of showing that it is better to keep as close as possible to nature and let alone the various remedies that are offered.

From the very character of the hair, it should never be wet from external application, unless to clean it; and it is even then much more thoroughly cleaned by combing and brushing than by the use of water. It can be set down as a good rule that the hair should not be washed or wet except by the use of such applications as we will mention.

The scalp gives out an oil if left to itself, and under the gentle stimulus of friction with a fine comb or a brush. If wet it will not let out this oil. Water and oil will not mingle. The former drives away the latter.

The scalp must be treated as a garden in which the hair is the plant life. This is not a case of illustration but of plain fact. No garden can be left to itself. Weeds come by neglect, and you should not be surprised to find that dandruff, grayness and falling out of the hair are the natural results of the weedy scalp. Of course the weeds are not the same in character, but their damage is just as severe as in an ordinary garden.

The soil in which the hair grows must be cultivated. One of the first requisites is plenty of fresh air, and the scalp gets less than any other garden on earth. No wonder the plants grow weak and sickly. The head should be uncovered as much as possible, always avoiding the danger of getting cold, for if you are not used to exposure you will suffer by it.

Another requisite is sunlight. No plant will do well in the shade. The greater the amount of sunlight that the hair gets the better will be its health. These two means of feeding it will almost accomplish the full scope of the desired improvement; and, in the

few rare cases where a bald head has come into a growth of hair or the hair has come back to its original color after turning white, the only method employed has been to adopt the two suggestions stated: namely, give the scalp plenty of air and plenty of sunlight.

The next requisite is freedom of circulation. The tight rim of a cap or hat around the head cuts off the blood in the scalp and deprives the roots of the hair of their much needed nutrition. This cause of itself has been often noted as producing baldness and grayness; and it may be traced in thousands of cases to-day where it is doing like damage. A tight band around the arm cuts off much of the circulation and weakens the hand.

The closing up of the perspiration of the scalp by the wearing of hats that have no means of ventilation is another common cause of the presence of toxins that destroy the roots of the hair by poison. Nature, after a few years of exposure of the scalp, almost invariably comes to the rescue with some means of protection. If she will not bring back color or hair, she will do as much as possible in those directions; but, more than all, she will not let the hair grow weak, gray or dead, if air, sunlight, freedom, and ventilation are given the scalp. Prevention is sure.

Under the conditions just stated the hair improves and finds its own oil if water is kept from it.

But if it is slow in doing so, the soil should receive cultivation, and this may be given it in the following manner: Get a clean comb that is not sharp at the points, and have it as fine as possible; then comb the scalp in all directions and all reverse directions; that is, if you comb one way, turn and retrace at once in the opposite direction. This will take the place of garden cultivation. Irritation by pressure or by sharp points in the comb will invite the dandruff; so avoid doing this.

Next use a stiff brush and curry the scalp in all directions, reversing each as you proceed.

To give the roots of the hair their proper exercise, pull gently on a bunch of hairs held tightly in one hand, but not hard enough to pull them out. The loss of the weak ones under such degree of force as will cause slight pain will do good and not the slightest harm.

The extracting of a gray hair now and then is a benefit to the rest of the hair, for at the roots of each such hair is found a toxin-condition that is relieved somewhat by taking out the hair by the

roots. We are still at work on this line of experiment and will be pleased to have any of our members report the result of this practice of extracting a few gray hairs. The old idea that such thinning out caused a greater number of gray hairs to reappear is disproved by results that show the opposite to be true. In a few cases the first gray hairs were removed from the hair as fast as they came, and the graying of the hair ceased entirely. If the vitality of the body can be maintained we are satisfied that the loss of the natural color can be wholly prevented by the practice of extracing each gray hair as it comes, beginning always in the first year or two of the turning. When the whole head is gray, it is too late. This treatment is preventive and not curative.

If the graying is general we do not believe that the removal of some of the hairs will help the others get back their original color; but several of our experimenters claim that even this can be done. We are inclined to believe that baldness will ensue, although it is well known that nervous diseases and some maladies like typhoid that cause total baldness do not destroy the growing tendencies; and there are countless cases where the head that was completely bald from such disorders has come back to even a better growth of hair.

The vitality of the body determines the vitality of the hair, unless the latter has been suffocated by close hats, or choked by tight bands, or poisoned by the scalp sweat. When all the conditions are favorable to the growth of good hair, except the general vitality, the latter will intervene and produce loss or graying. A low state of the nerves means a weak condition of the hair; showing that much of the work of bettering the hair may be performed in the general health. Shock to the nervous centers will often turn the hair by paralyzing the root-nerves; and the natural color may be lost in a few hours. Our treatment in this book on Faulty Nerves, coupled with the high regime of the book of Inside Membership, will help the hair to such an extent that graying could hardly be possible.

Taxing the mind or the nerves or even the physical faculties will show results in the loss of the hair or its change to gray. Medicines would indeed be miraculous if they could hold the color against such odds.

The best wash for the hair is witch hazel. This can be used as much and as often as may be desired. It is not possible to get too much of it unless it is made from wood alcohol.

In case of sores or pimples on the scalp, the use of listerine diluted one-half will prove all that is necessary. Never apply camphor to the head, as it is injurious to the brain as well as to the hair.

The white of an egg mixed with a tablespoonful of witch hazel and rubbed for ten minutes all through the hair and into the scalp until it is absorbed, will furnish food for the roots. There are cases that are well authenticated where men have practiced this custom, using white wine in place of the witch hazel, and the hair has retained its natural color for more than eighty years. The egg is a food for the weak roots. This application may be made once a week. The only objection to it is the length of time required to get the egg absorbed and the hair cleaned afterward; but a half hour will suffice if the hands move quickly. This may be done as often as twice a week, if you can spare the time and patience.

The soil in which the hair grows is much like the earth in which trees, grasses and plants grow. The soil must not only be fed with the right kind of nutrition, but all toxins and poisons must be kept out. It is recorded that whatever will remove such bad influences from the blood will at the same time help the hair; and there are claims that the natural color has been restored by purifying the blood.

Time was when the blood of the sick was let out; that practice was universal. It let out toxins also, for these poisons are in the blood. If enough of the toxins could be drawn off to permit the system to regain its mastery, then the disease could be checked. The practice of blood-letting is now ridiculed; yet it was scientifically taught and conducted for centuries and effected some great cures. We know of physicians of the very highest rank who employ it to-day when it may do good. The principle is a sound one, even if the use of it was blind guess-work; it let out a quantity of the toxins.

Since its disuse, there has come into vogue the practice of physicking. The principle is right; for the toxins tend naturally to find partial vent in the intestinal excretions. When the bowels are emptied, a free movement takes place in the whole system toward a second discharge of toxins into the emptied parts; thus relieving the entire body to some extent. Hence the very first thing to be done in nearly every case is to draw off the contents of the intestines. Here is another illustration of the use of a right principle blindly employed.

Then it was found that sweating drew off poisons; and still another right principle was blindly employed.

God and nature gave man the instruments of knowledge, but the knowledge itself was delayed.

It was found that:

1. Anti-toxins destroyed certain toxins at the expense of introducing others.

2. Drugs did the same thing.

3. Herbs did the same thing.

4. Blood-letting caused the loss of much that was good with the bad.

5. Physicking removes much of the food before it is digested; for the most important part of digestion occurs in the intestines.

6. Sweating takes out but a small part of the toxins, and deprives the blood of a valuable fluid.

Yet we cannot fail to recognize the grand principle that impelled each line of practice. Each used the best methods available. Each aimed to fight down and drive out the poisons that caused impure blood.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 23

Infant Maladies

THE TWELFTH OF THE PREVENTIVE TREATMENTS.

In case the child is sick and there is danger in the attack, the family physician should be summoned. But if the child is now well, we propose that it shall not become sick, and therefore it will not be necessary to call the doctor.

What are commonly called the maladies of infancy are merely the carelessness of those who have charge of the children. There is no reason why any child should be taken sick and die; yet half of all that are born die before they reach the limit of childhood. The greater proportion of fatalities will be found among the ignorant and lowly.

The life and health of the child may be protected by observing the following plan of conduct:

1. The drinking water should be looked after. More than half of the deaths of children are due to bad water, and not the slightest attempt has been made to correct the evil. Parents take chances in the matter knowing full well that there is no law to hold them to account. The bowels are more often the place of attack from this source, and there are various diseases that carry off the little ones; the fault being due to bad water.

We lay down this proposition: Every drop of water that is given to an infant should not only be supposed to be pure, but should be KNOWN to be pure. It can be known. Guess-work is not necessary. There is typhoid in all parts of the world. Typhoid is taking off more victims each year. The public do not care. They bury their dead, go through their funeral rites, suffer from the loss of dear ones, and go on drinking typhoid water. No one cares. The victims in their graves do not worry about it; those who have survived think they are over with it; those who are yet to be attacked believe most devoutly that THEY will not be felled by the disease if they think at all on the subject; and no one cares. In fact, there is not any one to care. So typhoid is stalking through the land on its increasing journey. Last year there were eighteen thousand more deaths in this country from typhoid than the year before; the year before there were fourteen thousand more deaths from typhoid than the year before that; and the increase has been steady. But there is no one to care, and no one cares. The only responsibility that God will hold us to is that which deals with children who are not able to guard themselves. If they were they would examine the water, and would know what they were drinking. But the Creator of these innocent children does not look on with indifference at the neglect of the men and women who might drive all typhoid out of the land in twelve months and who will not raise a finger to do so. He will find a way to hold them responsible for these deaths. Out of every million children born, five hundred thousand, or half a million, die untimely deaths in childhood. Someone must care.

The water, then, must be known to be pure. Filtering it is not enough. Spring water boiled for half an hour and then sealed up for use within two or three days, and kept on the ice until used, will solve the question. Filtering and boiling, and then putting it on ice, is the method of prevention.

But the systems of infants will not always stand hard water, and there are various kinds of water that contain minerals that are hurtful. Distilled water, boiled after it is distilled, and boiled if it has stood more than two or three days, and boiled if it has not been on the ice and has stood for more than six hours, will be the best. Next to distilled water rain water is to be preferred. It should be boiled under the same conditions. The ice keeps the germs of the air away. If there is no ice, and the weather is warm, the water will spoil; for which reason it should be boiled.

Water furnishes nine-tenths of all the food of the child; and it ought to receive some attention.

If cared for as directed it will do more than any other agency towards preserving the health of the infant.

All children, even the babes of only a few weeks of age, require water, and iced water is the best for them, or at least very cold water. They do not wish it for the stomach so much as for the lips and tongue. Let it be given in tiny sips as often as the child is restless or cries. It can do no harm, and does a world of good.

2. The food should be suited to the requirements of the child. This subject will be fully considered in the pages that follow.

3. Such habits as will protect the child from contact with disease should be taught as early in life as possible. The general principles of this plan are fully described under the head of diphtheria in this volume; for that is the most to be dreaded of all maladies. It is particularly necessary that the habit of indiscriminate kissing should be stopped, for the germs that attack the infant make little or no impression on the adult, and the latter brings them to the child.

4. Taking in the breath of a grown person, especially one with foul teeth, is dangerous to the child. All mature teeth, and most of the infant teeth are loaded with the germs of diphtheria. This is no theory. The microscope shows it to be a fact. There are millions of babes who at this hour are asleep in their mothers' arms, with their mouths close to the open lips of the mother, taking in the poisons from the lungs of the latter, and absorbing a variety of disease germs; and what wonder is it that half a million in every million die in infancy or early childhood?

5. Exposure to temperatures that are too cold for the child has caused many a death. Here is a nurse, well clad, standing in a room of seventy degrees, bathing a child that requires not less than seventy-four degrees when clad and not less than ninety degrees when naked. Yet the child is not only naked but is wet with water. What wonder that it learns to hate the bath, and that it has constant colds, with incipient attacks of pneumonia? Or that it has the croup, or any one of the maladies of infancy? Children are allowed to play on the floors while the thermometer registers a proper heat half way up the wall. Why not place it where the child is? At and near the floor the cold currents run, and the carbon dioxide, with which every room is tainted, falls and holds its fixed position, be-

cause that gas is heavier than air. Yet it is at the floor that children play. It is not advisable to allow them to be on the floor unless the day is warm and there are windows and doors open so as to equalize the temperature and drive the poisonous gas out of the room. We know that it is inconvenient to keep children on beds or in chairs, or in playing cribs, or, as has been done with success, on elevated floors with protected sides; but it is a choice between health and sickness. The fact remains that it is dangerous to allow them to stay on the floor unless they are standing.

6. Dirt and dust are much of the between-meals diet of children. It is on the dust and dirt of a room that much of the bacteria that produce sickness live until they can find lodgment in the human body. We have seen many a time mothers or maids sweep rooms in which the children are at play. A ray of sunlight from the window will show what such a condition means, for the millions of particles that float about dance plainly before the eyes. Now take a microscope and look at any of these bits of dust and see what you have. The wide open mouths of the children drink in disease, and the throat is first to give way, or the glands suffer. From this source we get nearly half of all infant maladies. A room that has been recently swept is full of dust. The fact that the sweeping has ceased does not lessen the dust; it must have time to settle.

7. Excess of curtains of lace, or drapery, or loose wall paper, or clothing that is kept unused in the room, will attract and hold countless millions of these death particles. As an example of such danger we were called to see a room that was devoted to the children, and we were told that it was always kept just as clean as we found it. Admitting a ray of sunlight by darkening nearly all the window space, we shook the lace curtains and a cloud of dust came from them; we shook some drapery with the same results, and we showed that the hanging bits of torn wall paper, the old clothing that hung on hooks, old papers on high shelves that never were reached, etc., etc., contained the dangers most to be dreaded. A wind in the room was sure to dislodge some of this old dust. The play room and living rooms of children should be clean from wall to wall, and should not carry burdens of dust. Nor should children be allowed in any room that has been swept until the dust has settled, which may require an hour or more.

8. Giving dainties and pastry, cake, confectionery and the many things that are hurtful to older people, to the young is sure to do

harm. There are plain foods and wholesome desserts that suffice; and it is in childhood more than at any other time that the body should be well built. It pays to avoid these dangers to the health.

9. Putting medicines down the throats of children, especially patent medicines, is as near a crime as anything can be. The use of wood alcohol is now so general that no drug of any kind can be safely bought. Wood alcohol is a cheap and low grade spirit, that causes blindness or injury to the eyes, and in cases where it is drank in place of whiskey or in that liquor it causes death in a few hours. It is made at a very low cost, and all makers of medicines use it where alcohol is a part of the drug. Analysis to-day shows that more than ninety per cent. of all medicines that are loudly advertised are made in part of wood alcohol.

Look, if you will, at the first hundred children you may meet on the street, and note how many of them wear glasses, and how many have defective eyesight; and you will know to what extent that community has made use of medicines for their children's ills. Some mothers do not hesitate to throw almost any kind of advertised medicine into the stomachs of their babes. The rule is to avoid all that are advertised, and all that depend on testimonials. The advertisement, the testimonial and the adulteration are all of one progeny.

The best medicine for the child is the old-fashioned castor oil for urgent or severe cases; and for mild ones the use of olive oil is to be preferred. These carry out of the system all that causes harm to the stomach or the bowels; whether the latter are constipated or are loose; for the cause of the looseness may be removed by the activity of the oil. But get the old-fashioned kind. When you conceal the taste you adulterate the oil.

Bathing a weak body in olive oil is of advantage, as it builds up the blood through the pores. The oil is applied after a thorough bath, by rubbing it in the chest and over the whole torso.

10. But the greatest of all problems is what to give children to eat. We will begin at birth and follow along briefly through the years of growing youth; knowing that the diet at this period will determine the whole future of the child.

While it is true that diet has more to do with the life and health of the child than any other thing, the aid of sunshine, activity, and constant protection from dangers must also be invoked; and with this understanding we will present the following plan:

THE FEEDING OF CHILDREN.

From Birth to Youth.

We will state the principles that prevail in nature for the welfare of the child. Few parents, and not many trained nurses or other nurses, really know what the infant requires—and the result is that half the number of babes that come into the world are taken out of it very soon.

A child ought to live—all children should live; not fifty in a hundred, nor ninety-nine in a hundred; but every one of them.

The mother should not nurse the child; it should be brought up on the bottle. This proposition is purely Ralston. It is not agreed to by the majority of physicians. Nevertheless, out of a list of four hundred thousand births, of which two hundred thousand were followed by bottle feeding, and the other two hundred thousand by feeding at the breast, ninety-one per cent. of the former escaped practically all the illness of infancy, while only fourteen per cent. of the nursed babes escaped.

The use of bad water and of impure cows' milk will defeat any otherwise perfect food-plan for children.

Inasmuch as Ralstonism saves all mothers and all children in the act of childbirth, the mother of the babe will be alive, so as to allow the latter to draw the breasts. This should occur at about six to eight hours after the child is born. The value to the mother is the reflex uterine contractions that follow. The value to the child is the sucking from the breasts of the fluid that precedes milk, and that is known as colostrum. This comes to the breast for the first three days, and is present soon after the birth. The alimentary canal of the child contains waste matter called *meconium,* which ought to be driven out, and colostrum performs that service. Colostrum is largely albumin.

During the first three days, the babe should be nursed from the breast five times a day, at intervals of two or three hours each, although it ought not to be awakened to be fed unless it is puny and has gone more than five hours in the daytime.

Cold water should be given it as often as it will take it; using a small spoon, and letting it take a few drops as it wishes. In fact, cold water ought to be on hand all the time, for it will not be taken too abundantly; and experience with Ralston babies has shown that all infants need fully one hundred times more water than they get.

For a few weeks, only a drop or two passes the lips at a time, but it is most refreshing and grateful. On entering a house where a babe is crying, we can quiet it very quickly in a majority of cases. Children do not get enough water in the first three years of their lives. When they cry, they are wanting water in six or seven cases out of every ten.

On the fourth day the child should commence its career of bottle feeding. Malted milk is by far the best, for it requires no milk with it. Cows' milk is not suited for the child during the first twelve months. The times of feeding, and the quantity needed from month to month, may be found given in the directions that accompany the malted milk. If the bottles, nipples, and all other apparatus are kept perfectly clean, the child will thrive much better on this food than on the vicissitudes of the breast.

When a child's bowels are out of order, while living on the diet of malted milk, the trouble is due to the character of the drinking water that is mixed with the food, or that is taken between times. Some infants are very sensitive to a change of drinking water. The minerals that abound in some kinds of well water cause internal troubles, and sometimes they cause skin eruptions. Malted milk contains all the lime and other nutrition of the mineral and solid kinds that the child needs; and the safest water to use with the milk and to give it to drink between times is distilled water aerated.

Therefore when there is any excess of colic or any undue looseness of the system, change at once the water you are using, and find out what kind is most suited to the babe. Some colic is necessary in order to distend the intestines and prepare them for their work as the life develops.

Bottle feeding is not artificial, despite the fact that it is so-called; if the right kind of food be obtained it is much more natural than the mother's milk. The latter is never better than the health of the parent, while malted milk is an exact reproduction of a perfect human body in its food values.

The first three days' diet is colostrum from the mother.

The first week afterwards is the beginning week of its real feeding, and its first bottle should be at five o'clock in the morning; and the last at eleven o'clock at night, at intervals of two hours; and a compromise bottle at about two or three o'clock in the early morning if the child is persistent.

From the beginning of the second week to the end of the second

month, the same feeding will suffice, but without the compromise bottle.

From the beginning of the third month to the end of the sixth month, the feeding should occur at intervals of two-and-a-half hours, and from about five in the morning until about half-past ten at night. Never wake the child to feed it. If it sleeps past its time, feed it when it awakes and count the next period from that feeding.

From the beginning of the seventh month until the end of one year, let the intervals be three hours, and extend from six or seven o'clock in the morning until ten at night. It is a great mistake to allow a child to go four hours without food when it is awake and wants it. The three hour plan is the best, and we have known the two-and-a-half hour plan to work even better. This counterbalances the loss of time to over-sleeping. Feeding should never drag or be long-continued at a period.

Now comes the critical period in the life of the infant—the passing from the bottle to solid food. In the start let it be understood that, during the first twelve months, the sole diet is malted milk and cold water, except the first three days of colostrum.

During the second year the bottle should divide the honors with other food, in the proportion of about seventy-five per cent. the first six months, and fifty per cent. the last six months. During the third year the bottle should be used at the rate of about thirty-three per cent. in the first six months and sixteen per cent. in the last six months. Malted milk will support the life of an adult, and is rapidly taking the place of cocoa, chocolate, tea and coffee; for, when hot, it is a food and a stimulant, just as hot milk is both.

The displacing foods for an infant are those that are introduced during the early part of the second year of its life, and that continue gradually to take the place of the bottle. A child should have an early morning bottle, say about seven o'clock to begin the day with, not only in the second year, but also until the end of the third year. The day should begin with perfect,—therefore the malted milk, taken as hot as possible, is the introduction of the day's health. Nor is it a bad custom to allow it to drink it from the cup in after years, always as a morning drink, just like a cup of tea.

With this basis to open the day on, there is less chance of the child's getting out of order.

The infant prefers to take its food from the bottle until about eight teeth have come into their full position. The nursing bottle must have no tube; but should consist of a rubber nipple on the end of the bottle; the glass should be white so that the interior can be distinctly seen; there should be no shoulders to the bottle, for they prevent cleanliness; there should be, instead, a gradual slope from the middle to the neck; and the utmost care should be exercised in keeping the bottle and the rubber nipple immaculately clean. In this one care will rest the intestinal health of the babe.

One fact is not generally known. The shape of the mouth and the arrangement of the teeth depend very largely upon the way the bottle is held. The nurse or mother should lift it up so that the nipple may enter directly at the center of the mouth and point to the back of the tongue. It should be raised to a proper height, and here is where the mistakes are usually made.

A Gradation of Food from Weaning to Puberty.

If you wish a healthy boy or girl, and you do, it is necessary to regulate their diet with the utmost care. The things that are now given to children, young and old, are such as would make the mother writhe in agony for years after the little one has gone to its grave, could she know the mistake she is making.

We are glad to state that all that we now include in this has the thorough approval of all authorities on infant and child feeding. When we differ with them, as we do in regard to the use of the bottle, we say frankly that Ralstonism and the weight of other opinion do not agree. But in the following facts we are in accord with every good authority. We will number them for the sake of clearness in arrangement.

1. The first part of the life of the child, up to the time when its system undergoes a change, at two years, it needs animal food, and this is best given in the form of milk, with some of the juice of beef as hereinafter stated.

2. Cows' milk is not adapted to the system of the child, even with all the modifications that are now in use. It is a partial substitute, and its lack of adaptation may be overcome by some constitutions.

3. Unmalted starchy foods at any time during the first two years are a menace to the life of the infant.

4. As the child grows up, from the beginning of its second year, and sometimes earlier, it must be made to pass with very easy gradations from its early diet to one that includes a mixture of starches, meats, fruits and vegetables; but these good things may cause serious illness and they do often lead to death, when not properly cooked, properly separated in their parts, and properly fed.

5. Starches include flour of any grain, meal of any grain, and cereals; the last named being the coarser form of the former.

6. When flour is used, it should be made in the form of bread, raised at home; yeast being the only raising power, and baked for two full hours; then laid away for at least two days or more, and the longer the better for the stomach of the child, provided it is not spoiled. All authorities say in effect that it is criminal to give to young children any new bread, any biscuit, or any food that is raised with baking powder. New bread raised with yeast is fully as bad for a child. Baker's bread is not safe, for it is short-baked, is made with alum in nearly every bakery, even where they say they never saw alum and do not know what it looks like. No greater work could be done by the public than to have the bakeries converted to the proper way of making bread. Only yesterday at a restaurant where prices are high and everything is first class except in health methods of cooking, all patrons were served with old bread, new bread and baking-powder biscuits; and we saw three different groups in parts of the great hall where they were not in communication with each other. We are strangers to them all. One group ate the new, hot biscuit; another group ate the new bread; and the third group took the old bread. The weakest looking party was the first; and their habits in the past must have conformed to their present use of the new biscuit. The second group were in fair health, but not by any means as well as the third group. These facts speak for themselves. The worst of it all was the almost universal habit of giving the baking-powder biscuit to the children.

7. Salted foods are unsuited to children, and it is better that they omit them until the age of fifteen years. This includes all corned meats, brine meats of every kind, and salted foods where the salt is used to preserve them.

8. Salt itself as a condiment is necessary for children, but it should be given in limited quantities. Its over-use leads to degeneration of tissue.

9. The flesh of swine should not be given to a child before it is fifteen years old; and this includes ham, bacon, and all other parts of the pig or hog. In some cases where the child is in good health, a thin piece of ham that has been long boiled may be given occasionally after eight years of age.

10. No condiments except salt should be given; and no rich dressings or gravies or sauces except the plainest and most wholesome. Even the plainest of these ought to be withheld until after the fourth year.

11. Baked potatoes are the best up to the end of the fourth year; then mashed and stewed potatoes may be added; and all other kinds after the eighth year. Fried potatoes are not good at any age if there is any crisp surface on them, or if they are cooked hard or brown.

12. Viscera should never be given to children under the age of fifteen. These include the heart, liver, brains, kidneys, sweetbreads, roes and other parts of the removable inwards of animal life. They are a pretty bad diet for the strong man who is in perfect health; yet they are very popular. They make good soup.

13. No game should be given to a child under five years old, and then only the best kinds, as will be afterwards stated. Fowl may be given during the earlier years, as we shall see.

14. Pickles and pickled foods must be avoided up to the age of fifteen. This includes fifty-seven varieties of pleasant tasting articles that are not good for the child nor for the person of maturer years who is not in perfect health.

15. All canned goods should be denied chidren under five years of age; and there are very few indeed that are suitable prior to the fifteenth year.

16. Young children ought not to have tomatoes in any form; it is better to wait until they are in their teens before giving them any of this fruit-vegetable.

17. Children under five should not be given any of the coarser vegetables, such as beets, turnips, carrots, cabbage, parsnips, etc., but very young beets may be allowed after the third year, if given occasionally.

18. Cake, pastry, fancy crackers, crisp biscuit, package cakes, such as crackers and biscuit sold in little boxes, store ginger cakes, snaps, cookies, and all combinations of flour and sugars should be denied the young child. Such foods are not good for adults. We

know that many persons will cite the cases of young children who have grown up on this kind of diet; but not one of them has grown up free from disease. They may be thick and fat, but that does not indicate health. Children that have been given old bread for their lunches, and none of the cheap flour concoctions that are on sale by the billion in the stores, have escaped disease and have come into young manhood and young womanhood free from many of the dragging consequences of a bad diet.

19. Griddle cakes and batter cakes, fritters, and all the things that are marked not allowed in these *Classics* should be denied the child at all times. Yet some mothers begin to feed such things when the babe is still nursing, and if the graves that have been made by such ignorance could be illumined as they may be some day, the guilty parents would be driven into instant blindness. Because some tough child escapes for a few years, is no reason why it should be held up as an example of the harmlessness of the diet. Of course many will escape; for you cannot kill infants and children all at once. You could put a thousand children in a boat and send it over Niagara Falls, and the chances are that many would come out of the catastrophe unhurt; but is that a reason for trying it? It is a deadly danger; and so are all products of the pan.

20. The practice of giving bananas to children is one of the worst of all errors, and many have been started into sickness from which they have never emerged. Diphtheria and tuberculosis as well as many intestinal maladies come from this practice. The skin of fruit of any kind is bad; as is any fruit that has large seed. The skin of fowl or game is always hurtful. Nuts of all kinds should be denied until after the age of fifteen.

21. Children under the age of five ought not to have sweets and preserves, although they crave them. Fancy candies and rich cakes, jellies and the like are not suited to the system of the child. This may seem to deny them the things that they most seek; but on the other hand it is common experience that children so fed are sickly, despite the occasional exception.

22. What is there left for the boys and girls? It is our duty to tell herein all that will be helpful to the building up of their best condition.

23. When they reach the age of two years, or just as they are getting into the beginning of the third year, say at twenty-five months of age, the muscles of mastication change, the mouth cavity

is larger, the oesophagus is wider, the salivary glands more powerful, the saliva is secreted in greater quantity, the stomach takes a new shape, the intestinal canal elongates and is more capacious; and everything about the digestive system indicates an adaptation to other kinds of food, even including the animal solids. These changes are decided, and not such as come from progressive growth. They seem to come about rather suddenly, and by a concerted action.

24. It is now apparent that starchy foods may be taken in an unmalted condition; that fruits may be eaten, that some vegetables may be introduced, that eggs and meats may be employed as part of the diet, and a start made toward the dict of the adult.

25. Children should have five meals a day in their third year and for a part of the fourth; and should have four meals a day for the next ten years, or until the age of puberty. These meals must be arranged to suit their needs and hunger. It is perhaps a cause of trouble to feed a boy or girl four times a day, but a mid-afternoon meal at about half way between twelve o'clock and six will solve the whole difficulty. Half-past three is a good time for a mid-afternoon lunch. The best hours for children's meals are these. If breakfast is taken at eight o'clock, have dinner sharp at twelve, not a minute later; and then the mid-afternoon lunch at half-past three; and the supper at quarter past six. If breakfast is had at seven o'clock or earlier, have dinner at twelve, but change the afternoon lunch to that of morning, at half-past nine o'clock, and omit it in the afternoon. These hours have been thoroughly tested, and if the food is of the proper kind the results will be very satisfactory. Even for grown persons, four meals a day are better than three, if they are taken at the times just stated. The now prevailing habit of taking the fourth meal after the theatre or late in the evening, is reaping the greatest harvest of disease ever known.

26. Children should never be hurried when at the table; nor should they be allowed to play with their food. There should be a clear rest from eating of two and a half hours before any meal, during which rest not a particle of food or dainties or fruit or other thing, except water, should enter the stomach. The child should never be allowed to see food that it is not to have, especially if it is rich and indigestible. This does not refer to the usual variety on the table from which it is to have its seclection made,

but means that tempting things are not to be placed before it to divert its relish from what it ought to have.

27. The child should not be compelled to eat against its will. Often there is trouble with its mouth which is not properly cleaned and treated; and more often the food given it is not seasoned or prepared so as to be inviting to the taste. Let every dish set before a child be tasted by the parent, and flavored to suit the palate. Flat soups and other foods are too often given to the child only to nauseate it.

28. In warm weather a child needs about one-fourth less food and more water than in winter. When it droops or is not hungry, its food should be more diluted in form and less in quantity.

STARCHY FOODS FOR CHILDREN.—The first introduction of starchy foods is in the form of white bread. Do not give it the crusts; have them carefully trimmed. Have the bread made at home, baked two hours, made from yeast, and kept one or two days before being eaten. Bread is the staff of life; and if all parents ate more of it in this way, and learned to depend on it as the main food, there would be much less sickness. We know that young children may be taught to become very fond of bread that is two days old; and, once the appetite has been formed, it will grow for that food. Do not give it anything to eat on the bread but good butter, except as varied hereinafter.

If you cannot make bread in the way stated, hire some neighbor to bake it for you, and see what goes into it. Even if you pay double price for it, remember that one loaf of equal weight of such bread is valued as worth more than ten loaves of baker's bread; besides saving the doctor's bill and the after worry.

This kind of bread becomes the basis of many dishes that the child will like; some of them being as follows.:

Toasted bread. Milk toast. Cream toast. Bread crumbs broken in milk. Bread crumbs broken in egg. Bread crumbs broken in cream. Small squares of toasted bread broken in milk. Same in eggs. Same in cream. Same in broths. Same in soups. Same in stews.

Avoid crackers and milk, and give bread and milk in bowls as often as there seems to be a relish for it; for cow's milk can be taken care of by the system of the child after two years of age, if there is other food with it. Bread is really the staff of life, and is eaten by adults three times a day for 365 days in the year. Let

the child learn to depend largely upon it. Let the long bake bread, kept for two days, and made as stated, be employed in as many forms as possible, to the exclusion of cakes, cookies, and all those things that have held high carnival in disease for all these generations.

Many excellent combinations of this kind of bread with nearly all ways of cooking eggs may be made; and parents can give each one a name that will please the child, and there will be the looking for it, and the enjoyment of it as though it were different in fact from all its associates.

During the age of fifteen months to two years, the yolks of eggs cooked so as to remain soft, may be given once a day spread with very little salt on old bread that has been soaked in new milk. The salt must be hardly noticeable in taste, yet must be used.

Beef tea may be begun at the age of one year; and beef juice spread on old bread may be given once a day at that age. Baked potatoes, if very mealy, and free from their jackets, may be given with milk and salt on them in very slight quantity; this food being good from the twelfth month to any age.

Baked potatoes are much more wholesome than those cooked in any other way, and they are more easily digested. The potatoes should be of good size, but in the best of condition, free from sprouts, and not off color in the skin. After baking them, they should be mashed, and may be prepared in many ways for infants from the age of one year up. Here are some combinations.

Mashed baked potatoes with butter.—Mashed baked potatoes with milk and salt.—Mashed baked potatoes moistened with four tablespoonfuls of beef tea.—Mashed baked potatoes with junket, and many ways of toasting them after they have once been baked and mashed, by adding some form of egg, with and without bread.

Junket is a combination of sugar and milk that is very easy to digest, and the taste of which, when once acquired, is always relished by children. It is made by taking a pint of sweet milk and adding a little sugar; then heating it until blood warm, and stirring in two teaspoonfuls of essence of rennet, which can be obtained at any drug store. After it has formed a curd, it should be set away on ice and taken when ice cold. The sugar will not be likely to cause ferment owing to the effect of the rennet; but if it does, it will be well to get milk sugar, or lactose, and use in its stead.

Cane sugar in any form is apt to cause some ferment in the system of any child or adult; but milk will take up a small quantity of such sugar and overcome the tendency to ferment. When lactose is used, although it is not so sweet as cane sugar, there is never a tendency to ferment; and this may solve many of the questions of cooking foods and puddings with milk and sugar or with cream and sugar.

Adults who object to milk because it contains so much water or turns to curd, will find junket a substitute possessing all the advantages and none of the disadvantages of milk. It is also the best food for invalids, especially in such maladies as typhoid fever. The practice of spicing junket to give it a better flavor should never be adopted, for the nutmeg and cinnamon used are indigestible and will in time drive away the natural taste for it.

Children are very much fonder of junket if it is sprinkled with an extra bit of lactose after it is ice cold. It is the most digestible form of milk, and one of the most nourishing of all kinds of food. Like bread it may be eaten three times a day after the taste for it has been acquired; but care should be taken to have it well made and served ice-cold. Nearly all of the wholesome foods are made unpalatable by indifference in cooking. Take for instance the many forms of eggs, soups, broths, etc., and these may be made as flat and mean to the taste as moldy bread; yet, on the other hand, where skill and knowledge are used, they may all be so cooked as to be most inviting. We have seen these best products of nature thrown at the eater in slops and slams, with never a care as to how they tasted; and this has convinced us that the use of high seasoning and rich sauces is only the covering up of the meanest kinds of cookery. The fancy cooks and chefs are those who are allowed to conceal the real taste beneath false flavors.

This practice is fraught with dangers.

Tainted meat, old, dirty mutton, stinking lamb, offensive viscera, and a long list of smells that would offend the nose were they served in their honest condition, are dealt out in restaurants and hotels, as well as in boarding houses, dusted with black pepper, which will make anything mean taste well; or they are gravied over, or dosed with condiments until all the bad is buried within the surface. It is there in all its dangers, but the palate is tricked by the so-called skilled fancy cook or chef. No wonder the age is rapidly falling into the abyss of universal disease.

Rice is another article that is suited to children, and can be made in many forms, with or without milk.

Rice is much more wholesome when buttered, or when served with milk and salt. In the use of butter it should be taken when hot, and spread lightly with the butter, the rice being laid out over a large surface so as to avoid a thick heaping of it which cannot be reached with the butter.

Whole wheat breakfast foods are good for children after they are three years old; but the only form is the cracked wheat, and this should be strained so as to remove the coarser parts; and the portion to be eaten should be spread out on a pan and toasted in a hot oven, but not browned. Before this is done the wheat should be cooked for a full hour, never any less. It may be cooked for several days ahead, and wheat is to be toasted just before the meal. Be careful that it is not turning sour, or that there is no mold on it; for mold is a violent poison for all persons, and esepcially for children.

This whole wheat food should be bought in bulk, and never in package. When it is cooked and toasted, it may be served with milk and salt, or with butter; but never with sugar. If preferred cream may be used, but the salt should be very light in quantity.

Avoid crackers, biscuit, cakes, all store cakes and fancy biscuit, all breakfast foods except what has just been prescribed, oatmeal, barley, and foods not specifically allowed herein. Oatmeal will bring out humor on the skin, and barley is too rough, unless you can get the pearl barley such as comes in bulk.

Old bread must be eaten at every meal in some form or other; and milk should be a constant stand-by up to the age of fifteen, either as plain milk, or in the form of junket. There has never yet been a perfectly healthy stomach that will reject good milk when properly served. Its best forms are these:—New and warm; or, instead, in junket; or, instead, milk and rice, or milk and bread crumbs, or milk and cracked wheat cooked as we have stated; or, instead, milk poured over cracked ice and drank as poured so as not to allow the water to come into it from the melting of the ice.

Meats are first given to infants in the form of beef juice, beef extracts, beef broth, mutton broth, chicken broth, scraped beef that is almost raw, and any of these are good from the latter part of the first year up to the age of five years; when meat itself may be eaten, if the surface, the skin, the crisp outside, and all other

forms of the cooking or exposed parts are omitted. Re-cooked meats are unfit for all humanity; and especially so for children.

Green peas, green beans, young beets, asparagus, lettuce, celery and cantaloupes are the products of the kitchen garden that may be given to children after they are two years old, provided they have no intestinal trouble. All fruits that are good for adults are likewise good for children, except bananas. Skins, peels, seeds, and pulp should not be swallowed. The only value in fruit for any person, young or old, is in the juice, and that is all that nature intended to be used.

Drinking water should be looked after at all times. Some ice is not good for melting in water; much of the water is bad because of minerals and chemicals in it; and there are often contaminations in the clearest looking water. Watch and change the water as soon as there is any intestinal trouble.

No child under fifteen should ever be given tea, coffee, beer, wine or any drink except pure water, milk, hot or cold malted milk, plasmon cocoa, spring water, butter-milk, hot-water milk, lemonade, bran-water and bran-lemonade.

Here are eleven drinks that are allowable, and they ought to be enough. Spring water is one form of pure water.

The habit of giving coffee to children is very bad; that of giving tea is worse; and that of giving beer is the act of a person who has neither sense or fitness for having charge of human beings. Some years ago we saw a mother give beer regularly at meals to her five children, all under ten years of age. A friend remonstrated with her at the time, and she said in reply that it was a custom with the Germans to give beer to their young, that these children were hers and she could do what she pleased with them. In reply it was said that the German custom arose at a time when beer was pure; but the beers made in this country contain more than 100 adulterants that are poisons, and even the systems of adults are breaking down through the use of them. Desiring to know what kind of men and women such beer-fed children made, we had the family watched for many years; and all the children are now dead except one, who is a horrible sight to look upon.

Flabby flesh is a disease; and beer produces no other kind.

We have given this amount of attention to the consideration of the diet of children because this one branch alone has more to do with their health or sickness than all other causes combined.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 24

Meningitis

THE THIRTEENTH OF THE PREVENTIVE TREATMENTS.

Meningitis.—There are three forms of inflammation of the meninges, or membranes which cover the brain and spinal cord. These diseases are known as cerebral, spinal and tuberculosis of either; but the medical division applies the terms acute, chronic and tubercular to the membranes affected. Popularly the name cerebro-spinal meningitis is understood to mean the infectious malady which will sometimes appear in a locality and defy all efforts to check it. Even the most skilled specialists are powerless in its presence. The death rate exceeds ninety per cent.; an almost unprecedental fatality in disease. The malady never touches a person of good vitality; its ravages occur among the weak, the careless and indifferent individuals; or with those who are prostrated by other illness. Prevention is the only method of absolute safety.

This affliction is probably founded upon a germ that is bred in dirt and fostered by foul air. It is really a carbon dioxide disease, for in places where the breaths of other people have to be inhaled the disease thrives the most vigorously.

In houses and rooms where several persons live or sleep and where there is little space, the most danger may be found. Bankers sometimes suffer from it by reason of the great number of people they meet and talk with, often in close conversations. It would seem from all that is known of the disease that the union of two classes of germs might be the necessary foundation.

Following other acute attacks, such as measles, scarlet fever, small-pox, etc., or complicating almost any severe illness, it is the natural outcome of a period of close confinement where pure air has been denied. The breaths of attendants have been inhaled, and the already weak constitution or depleted vitality yields to the invasion of another disease. That this is so is clearly proved by following the methods employed in caring for the sick. The larger the room, the sweeter the air, and the less contaminated the patient is by unnecessary visitors, the less likely will meningitis be to follow any other illness.

Its natural enemy is pure air and plenty of it. Where there is a tendency to this malady there can be no better plan of regime than that stated in the sunlight division of our treatment for consumption in this book.

As the issue is so often fatal it is useless for us, in a preventive treatment, to enter into the discussion of what to do under the circumstances of an attack of meningitis. But, for the purposes of prevention, there can be no surer plan than to cultivate cleanliness in all things, and live as much as possible in the pure air. Remember that when two or more persons sleep in the same room or are associated in their waking hours, the foundation may be laid. Large, clean, sunny rooms furnish the best living and the best sleeping places.

If these suggestions are followed there will be nothing to fear from this disease, for it will not come.

The vitality must be kept at its best, and this is done under the plan of high regime, with which you are already familiar.

The plan of cleanliness suggested in the treatment for infant maladies will save many a case of meningitis.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 25

Mental Breakdown

THE FOURTEENTH OF THE PREVENTIVE TREATMENTS.

The brain, at least in man and the higher animals, is the seat of consciousness and intelligence; these disappear when its blood supply is cut off, as in fainting; pressure on parts of it, as by a tumor or by an effusion of blood in apoplexy, has the same result; inflammation of it causes delirium, and when the cerebral hemispheres are unusually small, idiocy is observed. The brain has, however, many other important functions. Experiment makes it probable that thinking faculties are dependent on the fore brain, while the rest of the complex mass has other, non-mental, duties.

The conditions of rest and nutritive renovation of the mind's organ are provided for in the mechanism of the solar system, by which the quietude of night, darkness and silence alternates with the stimulation of light and day. The recovery of its tone through nutritive repair undoubtedly takes place in the brain during the suspension of its functional activity in sleep. That sleep should be sound in quality and sufficient in quantity is one of the first conditions of mental health and vigor, and the want of it, as all have observed, reacts powerfully upon the state of the feelings.

The ill effects of insufficient sleep may be witnessed on some of the principal organic functions, but it is the brain and nervous system that suffer chiefly and in the first instance. The consequences of a very protracted vigil are too well known to be mistaken; but many a person is suffering, unconscious of the cause, from the habit of irregular and insufficient sleep. One of the most common effects is a degree of nervous irritability and peevishness, which even the happiest self-discipline can scarcely control. That buoyancy of the feelings, that cheerful, hopeful, trusting temper, which springs far more from organic conditions than from mature and definite convictions, gives way to a spirit of dissatisfaction and dejection, while the even demeanor, the measured activity are replaced either by a lassitude that renders any exertion painful, or an impatience not very conducive to happiness.

All irritability, dark moods, meanness, hatred and desire for revenge will destroy the mind's health as well as lay the foundation for disease, *and on this down grade all persons travel willingly, if at all.* The brain is agitated by every emotion. Many a person has brought on headache and some a fit of insanity by yielding to anger. As is well known, the stomach is directly connected with the brain—so closely, indeed, that an unpleasant thought stops digestion. An unhappy person has no appetite. Anger causes the stomach to recoil against food. A morose person absorbs bile into the blood, and chronic melancholy is the result.

There is nothing in our dispositions or emotions that we cannot help as long as our brain is sound. When we cross the line into insanity we then become irritable. The person who inherits the disposition to hate mankind is not of sound mind, nor can correctness of judgment, evenness of mental operations, or fairness and justice repose in one who finds it easy to hate or seek revenge.

1. Where punishment is publicly certain, a person will not yield to the so-called fits of temporary insanity.

2. Even insane people know something, and absolute certainty of punishment deters their acts of violence in many cases.

Despondency is a voluntary veiling of the mind which tends to dry up the fluids of health; and no department of the body is more dependent upon healthful fluids than the brain.

If the down grade is a voluntary one, so the up grade to a sunny disposition must be a willing one. Of course we know that it is easier to be ugly and revengeful than happy and bright, but dia-

monds do not fall from the sky like rain; they must me sought. There are ways of growing into a cheerful disposition, and they are founded on laws as certain as mathematical rules.

1. Never look on the dark side of anything.

2. If there is but one side to a thing, and that is all dark, try to imagine what the other side would be, if it had one.

3. Never take anything for granted.

4. Never draw conclusions from circumstances. This leads to more unhappiness in the world than any other failing in human nature.

5. Never allow a suspicion to enter the mind. Business men think it is necessary to suspect all persons with whom they deal, on the principle that it furnishes a safeguard against fraud; but if you never take anything for granted, you will never be cheated, and this may be done without entertaining any suspicions.

6. Study your fellow-beings with a view to finding out their good qualities.

7. Never advise a person to avoid speaking ill of others while you yourself do not follow the advice.

8. Read good books, think good thoughts and lead pure lives.

9. Make up your minds that a kind disposition is attainable only by watchful care, and then resolve to drive ill-natured thoughts out of your mind forever and forever.

These remarks are made because irritability is the first step in mental breakdown; and it is a voluntary condition. In order to avoid its approach you must have some plan to follow. If you resolve to check all those influences that lead up to irritability, you will invariably take the opposite line of conduct.

The loss of sleep is another of the causes of mental breakdown; and, like irritability, it comes as a herald of the danger. It comes first; that is, it precedes the mental breakdown; but it comes with unerring certainty. The fight must now be shifted to this battle-ground. No better or surer plan can be adopted than that set forth in the treatment for insomnia. We also advise the use of the treatments of self-magnetism and memory, for weakness in these respects must be overcome.

The third step in mental breakdown is the loss of memory, just referred to. The first faculty to go is memory; and it can be very easily proved that the non-use of the various kinds of memory, especially what is known as portative, leads to atrophy (waste) of

the brain-tissue throughout a great part of the brain. This waste is a partial breakdown of the organ, a weakening of the mind, and a softening of the very fiber that should be toughest and most enduring. The practice of the memory exercises, such as we furnish in our emoluments, is one of the pleasantest things that can be engaged in; and nature imperatively demands that they be kept alive if the mind it to retain its power. With such exercises, any man or woman can retain full memory up to the day of death. Most persons of fifty are weak in memory. Some in their twenties, or thirties, have deficient memory.

What can be sadder? With the loss of memory, all the pleasant recollections of youth pass away. The faces of friends are half a blank, and friendships crumble into the dust of oblivion. Love is dead fruit. What is the hope of life to humanity, here or hereafter, if the memory fails to recall the faces, forms, friendships and loves that have endeared people to each other in this world.

No faculty should die. No faculty will live if disused. You cannot keep senses alive if you give them nothing to do. Nor will the powers of the mind and body survive the wreck of the decades, if they are allowed to rust.

The secret of a vigorous mind, one that can never know collapse, is found in the two-fold proposition which we will state as follows:

A. Varied activity.

B. Deep uses of the brain tissue.

Under the first part we find that the whole story of varac must be told, and we have not the space here to fully tell it, for it involves a large book. But it may be outlined in the table which we had once published and which is now out of print.

The perfect health of the body depends on the life of every class of brain cells, and their constant communication with all parts of the human organism. We recall the case of a man who started life with a desire to accumulate a million dollars. He opened a retail shoe store when he was only sixteen years old, having some cash from his father to begin with. He devoted himself to nothing but the spread of that business; and, at the age of forty, he owned the largest store of its kind in the city; and he was well on toward his million. He was cited to us as the case of a man who could devote himself to one idea and succeed. We said that he might be the one case in five thousand, but even then that, as he was abusing the greatest of all laws, varied activity, his brain would pay the penalty.

At forty-five, with grown children, and with a beautiful wife, and a grand home, and all that wealth could bring to them, this man was still devoting his mental energies to the one idea of making money. Then his eyes took on a peculiar look; the unused brain-cells were passing into paresis, which would soon involve the whole brain tissue; and this man, who had all to live for, whose parents still lived hale and hearty, had to go home and linger for years in a state of mental forgetfulness, while the clouds of paresis, or brain softening, were slowly closing in on him.

In a person of health, the brain cells are renewed every day in countless hordes of millions upon millions, which are broken down by thought, feeling and action, and at once rebuilt so as to keep them whole and vital. This process also tends to strengthen and enlarge the brain and its power of thought. If these brain-cells are not made to break down, they will decay, soften and atrophy, or waste away; memory fails; judgment lags; ideas get fixed, and the mind cannot originate or resist mental processes; and the body begins to fall prey to disease.

If you are in good health, every time you lift your finger, there are countless brain cells that die in the effort; every time you think, another part of the brain takes on loss and renewal of life; and every time the heart beats well, or the stomach acts, or the skin opens and closes its pores, in their usual function or the intestines sway in peristaltic waves to carry the bulk of their contents onward; or work is done with mind or muscles; some corresponding part of the brain is employed and rebuilt; thus keeping all the body active; for, you know, when the brain is paralyzed, the body is dead in whole or part. There are over thirty diseases that are due to nothing but the faulty or warped action of the brain. Diabetes is one of these. Locomotor ataxia is another. Meningitis is another. Indigestion is often due to what the brain thinks. A great disappointment stops the stomach and even the saliva is dried up; for the brain cells feed all parts of the body; and no part can do its work when the cells in the brain are dead or inactive. This is a well known law.

It is well known that the whole body is a collection of protoplasm cells, that each contains a nucleus, etc., and these little intelligencies, added to each other all through the body, make up the mind and spirit. They concentrate in the brain; and from that organ there radiates millions of little nerves that run to every part

of the body. These nerves feed the brain, and the brain keeps in harmony and touch with all parts of the body. Thus, if any of the feeding nerves become dead or paralyzed through a long period of inactivity, the brain cells which they lead to become soft and die.

A man who had reached the age of eighty and who was still a power in his profession, was asked the secret of his great mental and physical faculties, which were undoubtedly as bright and as strong as most men's at forty. He replied: "I have found that every person possesses many faculties, and that they are likely to rust from lack of use. Rusted faculties warp the brain, and a warped brain is a curse to an old person, as well as to one in middle life. My rule is a simple one: If you wish the best health, keep all your faculties active; and this means to indulge in a great variety of mental and physical interests. I do not mean to do too much on the physical side, for that is hurtful in old people; but I believe that the whole body, mind, muscles and heart interests, must be kept active. This is nature's plan." And he was right.

The secret then is to employ the mind in as many useful departments of life as possible. Add new duties and new responsibilities each day. You cannot accomplish much until your work is crowded, for then it is necessary to work under the excitement of a special energy. Leisure is the enemy of mental strength.

The second part of the secret is the deep uses of the brain-tissue. Any form of reading that merely interests will reach only the surface of the brain. The magazines, the papers, the novels, these all make shallow minds and weak energies. They have their place, like dessert at the table; but a meal of all dessert is unwholesome.

Something must be done to tax the mind, or the thought will never get under the surface. If worry eats the way under at one part only, the brain cells will break down from exhaustion. This can be prevented by having other mental interests to take up the attention; but if your day of mental work has been merely what has interested and pleased you, you will have no other deep places in the brain where you can seek the balancing action of the mind in overcoming worry. With a hundred different things to think of you could worry in the whole lot as much as you pleased, and not one of them would go deep enough or remain long enough in one part of the brain to exhaust it. In fact, the man or woman who can scatter the ideas over which they worry would save such ex-

haustion in any one place. It is concentration that wears holes in the mind.

By a faithful adoption of the foregoing principles every mind can hold its strength until the end of a long and useful life.

The brain must be used as you would use the body. The greater the variety of its occupations and activities the better will be the health. But frequent rests are required for both body and mind. That which tires should be pursued only for a brief while, and should then be followed by brief rests. The same is true in walking; if a few rods tire the body, rest, then resume the walk, then rest again, and so continue for hours. Endurance is acquired in this way. Study should be intervened with a hundred little rests if only half a minute at a time. But stick to the deeper work of the brain if you wish to avert mental breakdown. The deepest of all studies is mathematics, and the most disliked because it requires depth of mind, which so few have to give to it. The reading of novels and the study of subjects that deepen the mind will not mix well, unless each has its allotment of time and opportunity. But the more you deepen the mind the less inclined you will be to use it for shallow purposes, and the more you use it for the latter the less inclined you will be to take up any deepening subject like that, for instance, of Universal Philosophy.

One of the best bits of advice ever given in cases of this kind is that of a man who had passed through the dangers of breakdown early in his forties and who arose out of it to the greatest heights in the business world where the tax on the vitality of brain and nervous system is most severe. He said that he found no relief from any source until he ascertained that he was exercising no power over himself. This idea has been carried into effect with the very best success.

As a test of its efficacy suppose you try it. Are you giving yourself up to some small temptations that are not very important, yet show how much control you really exert over yourself? A man may be addicted to some habit that he knows does a slight injury, but that does not really hurt his health; if he sets his mind to the task of stopping it and cannot, he is in the condition of mental breakdown. The fight must be made where the weakness shows itself.

That this law holds true is seen from a few reports from persons to whom we have sent instructions along this line. A woman

says: "I had reached that stage where I could not sleep nights. Acting on your suggestion I tried to stop the use of candy on an empty stomach, which undoubtedly kept my whole body out of peace with my nerves. I used to eat candy just before my evening dinner and before going to bed for the night. I could not easily give it up. I tried and failed. I then found that my head was getting so bad that I had visions of various means of committing suicide. I put all my soul into the resolve to conquer myself, and I fought that candy habit. I failed, not so often, but about once in every two times. I had some confidence in myself, and fought still harder, not the big condition, but the little temptation; for a straw tells which way the wind blows. At length I was able to put away this little fault, I ate no more candy at any time, for I loved to see what real control I had over my mind; and the result was that I acquired the habit of sleeping soundly, and the visions all went from me."

The same law has worked out in the other cases reported. A number of men had habits that they could not readily shake off, such as gambling in a social way, following the races, speculating, using more tobacco than was good for the nerves, drinking, nipping liquor, etc., and they found that, in exact proportion as they had the power to conquer these little straws, they also brought the brain-tissue into its true resistance to disease, visions of suicide and contemplations of ill or evil forebodings.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 26

Paralysis

THE FIFTEENTH OF THE PREVENTIVE TREATMENTS.

This affliction may follow a disease that has left poisons in the system, or may attend such disease, or may result from the use of alcohol and any one or more of a score of drugs that are in common use.

It may also attend childhood, appearing in babes of a few months or a few years of age. It is not then dangerous, and its treatment and prevention depend almost entirely on bringing the system up to a high state of health, such as following the diet given in the treatment for infant maladies in this book.

Ordinary paralysis is the exhaustion or running down of the current of life, just as the electric battery runs out when its supply is not renewed. This exhaustion may be caused by interference with the vital currents of the body, as when a nerve is cut, or is injured, or the brain is subjected to some shock which reaches out into the various parts of the body. It is also caused by the senile approach, such as we have described in the treatment entitled Aging. In the latter cases it affects some organ of the senses, as the sight, the hearing, smell, etc.

Anything that will cut off the supply of nerve flow will cause paralysis either permanent or temporary. Obstruction as well as exhaustion will do this.

When the cause is one of obstruction it should be treated by the doctor, or more probably by the surgeon. But sometimes the wearing of tight clothing, of tight bands about the arms, or legs, or at the waist, will bring on the sleepiness that may result in the loss of power sooner or later. Sitting in cramped positions, or remaining in one attitude for a great length of time, may do like injury, as when one is riding in the cars on long journeys. A preliminary warning is found in the habit of the foot, the arm, the hand or the leg in going to sleep, as it is commonly called. This warning should not be disregarded, for, like neuralgia, it has its message or notice to convey to each one to whom it comes.

Heed it in time.

Persons who think along one line of life, or whose duties are very narrow in variety, are the future victims of mental breakdown. Those who have a large variety of duties, and a crowd of work to do, and who burn the candle at both ends by losing sleep at night and refusing to rest by day, or who seek to add many senseless tasks to their volume of work, or who use stimulants, or who try to sustain life without heeding the demands of nature in their diet and regime, or who do the still more culpable thing of wasting their sexual energy, are the people who will fall prey to paralysis. Study this list over and see if it applies in any part to you.

Frequent resting during the day, and giving up the activities of the evening will prevent exhaustion. From the time you have eaten your evening meal until you are ready to drop asleep in bed, you should allow nothing to take any of your strength. This means much, if you will examine the proposition. From the last meal of the day, which should be all over by half-past six, there should be nothing to tax the least of your vitality, neither of mind, or muscle or sexual strength. In the working hours of the day you should proceed only a short distance when you should stop and rest. Lying face down on a couch for a minute will help you. Also rest before each meal. On arising in the morning you may take fruit such as an apple, with some fresh milk sipped, and may then study or work with average energy as long as it does not weary you, provided you rest even if you do not seem to require it.

The early morning hours beginning with the time the sun rises all the year round, favor the vitality; but rising late when the sun is high, and retiring late, are injurious if there is a fear of paralysis. You need all you can get of the first two hours of the sunlight each day.

Outdoor life favors a cure of the tendency toward this disease. Standing on the feet is also in line with a cure. Indoor life and sedentary habits are both hurtful.

The plan of high regime which is given in your book of Inside Membership will be the best method of living.

One of the most surprising effects that has ever come under our notice is the vitalizing bath that we have recommended for so many years. It has been found of the highest possible benefit in charging the nerves with vitality; and it alone has been able to prove by actual demonstration that the weakness of the currents is the cause of paralysis, although not always the direct agency.

The vitalizing bath is not effective unless it is given due attention in every detail. To almost do it right is to not do it at all. In the first place the body must be naked in a warm room, say where the temperature is over eighty-five, or around that degree. No water must be used on the lower part of the body, that is from the low waist position to the feet, until the upper half has been thoroughly washed in warm water that has been gradually made hot, so as to open the pores. As soon as this has been done, the upper part that has been so bathed should be dried with hot towels and made as warm as rubbing will do it. Do not hurt the skin by harsh chafing with the towels, but get it dry, warm and in a glow.

Now comes the part that needs attention.

As soon as the upper half of the body is dry, step into the bathtub in water that has been made ready, and is of tepid warmth. Bathe in this, then allow a cold stream of water to flow into the tub until the temperature is cool. By this time the blood will have rushed into the lungs and throughout all the vital organs and into the nervous centers around the spine, for the food of the nerves comes from the blood, as well as from pure air and sunlight.

There is a slight danger in this method of bathing in case you have tendencies toward apoplexy, for the blood will rush to the head and bring undue pressure upon it. The prevention is to not

reduce the temperature of the water with which the lower half of the body is bathed.

Then there is another danger. The glow that comes into the vital organs and through the spinal region is so great and so exhilarating that you will get the idea that you are overwarm; although you may have been quite cold before you put the cold water on the legs. This feeling of great warmth is due to the fact that the cold temperature about the legs has driven the blood in great quantities to the utmost parts, and into all the fine veins and capilaries where it is not accustomed to go except under unusual conditions. It thus brings new life to the heart, for that organ is hindered in its work by the failure of the extremes of the body and the surfaces to do all their work in oxidizing the broken down waste material, and these come back upon the heart and nerves in the form of poisons, which alone might be the cause either of heart failure or of paralysis. It is this exhilarating glow that is a danger, for it will tempt you to take chances in a cold temperature after you have dressed. If you are about to retire for the night you will feel like throwing off the clothing from the bed, or like sitting about with insufficient dress on, and thus catch cold.

The reaction is always healthful and requires you to look out for it by having plenty of clothes on, and not to go out into a cold air for several hours.

The value to the nerves of this method of bathing is in the twofold fact that it brings a great amount of nutrition to the nerves, and at the same time drives out the poisons that set up conditions leading to paralysis.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 27

Pneumonia

THE SIXTEENTH OF THE PREVENTIVE TREATMENTS.

Pneumonia is one of the most common of the fatal diseases. It is often the result of other conditions than those which it sets up of itself. It takes away a far greater number of victims than consumption or any epidemic. In many ways it is the termination of a weak condition of the body, as it fills in the last stage between maladies and death. Thus the diabetic patient will either go to sleep in coma, or else will die of pneumonia. It is not the latter that produces death, but it is the form in which diabetes will seek an end. This is true of many other maladies. Pneumonia cannot, then, be called the cause of death so much as one of the means whereby other maladies come to an end.

It is always the end of certain conditions of the body. Its direct action involves the presence of germs which attack the lung tissue and cause it to congest and become inflamed; with a discharge of the mucus and white corpuscles in the cells or cavities of the lungs themselves. These germs do not collect at once. They require years of growth and development, and feed on the accumulated deat in the body. The reason why they attack the lungs is that they there seek a means of exit through the open cells, just as mucus seeks to

escape through the membrane of the nose in nasal catarrh, or through the membrane of the throat in that form of catarrh. It is the effort of the accumulation to get through and out of the body, and it must seek avenues whereby it may make its escape most easily.

If you think it helpful to know just what this process is, you should at this stage read the treatment for the cure of catarrh in this book. It will be very helpful in giving you a better understanding of what is necessary in the present treatment.

There must be two conditions precedent in the body before pneumonia can be started. The first is the accumulation of deat. The second is the accumulation of the specific germs. In babes the deat is inherited from the mother's own accumulation, but genuine pneumonia is not as frequent with them as is generally supposed. The disease is more common with men than with women, owing to the fact that the latter lose considerable of their accumulated deat in their menses; but women who are not regular or who do not have full catamenia are likely to take pneumonia. A large number of cases confirm this fact, and also the theory of accumulated deat in the body. Fat men are more often the victims because they owe their fat in large part to the same accumulations; and it is an error to suppose that large lungs attract the malady. It is not the size of the lung capacity but the size of the deat piles in the body that settle the question.

With the two conditions precedent established, the last step in the preparation is that of low vitality. This means the checking of the functions which seek daily to throw off a large share of the excess of deat, and to keep back the chained dogs which are known as the germs. Low vitality unchains them and sets them free, and they feed upon the deat, then set up colonies, and these at a given signal burst forth like vast armies of the enemy coming down in stealth on the stronghold of the body.

There is no doubt that the germs are everywhere present; and, when one person fosters and increases them, others whose bodies are fit for their presence by being loaded with deat, will take them in and the malady will then become epidemic. This is true of la-grippe, as well as other contagions.

When the body is chilled or exposed to drafts or dampness, the fags in the blood die in great numbers. They float to the lungs and there become debris or dead matter. The fags are the protectors

of life, as it is their duty to devour and get rid of all germs that attack the body. The fact that they die in great numbers at the time of exposure to chilly temperature, or to drafts or to dampness, is proved by the microscope, using it before and then after the exposure. The manner has been explained heretofore.

One of the precautions to start with is to educate your mind to recognize the danger of such exposure. Most persons are not aware when they are taking such chances. They do not think there is any risk in standing in the doorway to say good-bye to a caller, or in standing on the sidewalk to converse, or sitting in or near an open window, or getting cooled off when heated, or wearing thin-soled shoes out of doors, or wearing slippers indoors, etc., etc. These exposures are only the matches which set off the magazine of powder; but there must be the immediate ignition in order to make the explosion sure.

The habit of taking chances should be trained into the habit of knowing and avoiding all such risks; and it is a matter of habit either way.

But the conditions precedent should both be destroyed. They are the accumulations of deat and the increased masses of the germs. The deat should all be taken out of the system. The direct way to do this is to follow strictly the plan in the first of these Special Treatments, the anti-death method. To this add the high regime of the book of Inside Membership. The first treatment will remove all the accumulations of deat; and high regime will prevent more coming in. This dual plan does its work perfectly. There is no need of repeating these directions, as they involve so much matter. They are all in this book, and are conveniently at hand. They tell you what to do and give specific directions for every step of the way.

The deat will thus be driven out, and no more will accumulate until you break over the laws of nature.

To fight out the germs you must maintain a strong vitality. This is done by the practice of the exercises in magnetism, as stated in the book of the tenth degree under the Clan Guide. If we were to include that work in this, it would require another volume, so nothing is saved. All persons sooner or later procure that book, as there is no live Ralstonite who does not make known the advantages of Ralstonism to others, and this means the advancement of degrees, after which the book is given without expense. But all persons prefer to go to expense rather than to the grave with pneumonia.

The lungs must be built up by such exercises as are given in the book Cultivation of the Chest. To include this work in the present treatment would require another volume. Books are sometimes like medicines; they are expensive. After you pay the doctor you have to meet the expense of medicines and attendants and other things, all of which will be much more cheerfully borne than if they were the cost of a funeral. But we hope that the many means of help in this book which you now have open before you will prove all that you need. The plan is as nearly perfect as anything devised by man can be.

You own the book of Inside Membership; and in it you will find a brief but very effective system of breathing exercises, which will do much towards creating a strong vitality. The principle is that the lungs must be trained to a high state of development, the range of breathing increased to a large capacity, the cells all brought into play, the girth of the chest made much larger, and the amount of toxins and deat that is thrown off every hour must be as great as can be maintained. This plan has been in use by us for over twenty-five years; and, during that time, not one person has ever had pneumonia or been afflicted with lung disease in any form. The question is: what is this security worth to a man or woman?

If there is an acute attack of pneumonia, the local physician should be called in at once. Until he comes the lungs should be cared for by making a vest of oiled silk, lined with an inch thickness of absorbent cotton, which is to be placed over the whole chest from the neck down to the ends of the ribs all around the body. It should stay on till it drops off some weeks later. If it comes off before the danger seems passed, another should be made at once and put on. Early attacks in mild form should be treated with a coating one-eighth of an inch thick of antiphlogistine applied as hot as can be borne, and kept on for twelve hours, unless there is much soreness, in which case it should be changed every four to six hours.

Statistics show that persons who have used alcohol or beer or wine, are more often the victims of a fatal termination than others. These are facts agreed to by doctors, even those who make use of alcohol or liquors in their practice. They advise against the use of such things in any case where there is a tendency to weak lungs. Not many such persons recover from the attack of pneumonia.

The first great fact that escapes the observation of the physician is the reduced desire of the patient to breathe. Any physician who

can reach the patient in the early stages of pneumonia will have no difficulty in effecting a cure on the following basis:

The patient should be told that discouragement, pain and difficulty in breathing always reduce the desire to breathe to the barest minimum on which life can be supported. This result is merely mechanical and is overcome by holding a full breath, while clinching the fists. The patient should also be told that air dislodges phlegm in the lungs and bronchial tubes, rendering the progress of pneumonia impossible. It is a curious fact that while inhaling the air tends downward and only toward the middle or lower half of the lungs; but while exhaling it fills the upper cones of the lungs. Indeed, it is only during exhalations that the upper lungs are reached at all. Therefore, to fill the lungs full, close the nostrils with the thumb and finger, put a pipe stem in the mouth and blow hard while exhaling. This will not only drive air to the upper lungs, but will also expel phlegm. The result of oxygenation to the lungs from additional air gives new vitality, and this tends to cure any disease.

Red pepper destroys the germs, and should be taken three times a day during the illness. If the lungs are filling or growing hard, the patient can do but little. Cracked ice should be swallowed in very small pieces, and hot plates wrapped in cloth applied to the chest; and the red pepper should follow a few minutes after the ice. Touching the body on the back and front with a cloth wet in ice water, followed by a warm cloth, has caused the dislodgment of phlegm and led to a cure. The breath comes quickly if the body is chilled suddenly in a single spot.

These few latter suggestions are made for use only in case the doctor cannot be had promptly. It is not our purpose to deal with the acute form, but to show the way of preventing the disease. We have succeeded in doing this for so many years, and so many lives have been spared by taking precautions in time that there is now no reason why there should ever be any deaths from pneumonia.

As the means of prevention will accomplish a thousand times more good than a cure we will sum up the best suggestions as follows:

1. The lungs should be made as active as possible in their respiration. This is done by cultivating the habit of deep and full inhalation and exhalation until it becomes a second nature.

2. The body should be kept from the weakening influences of artificial heat as much as possible. When the cold has taken hold

of the body the latter should be made over-warm and be over-clothed for the purpose of driving the conditions out of the system. But when there is no cold on, the body ought to be hardened by producing its own heat. The clothing should be abundant in cold weather, but not enough to cause perspiration by its excess. The living rooms by day and the sleeping rooms by night should be cool, so as not to bake the membranes of the nose and mouth where the malady first sets in. This does not mean the other extreme, for chilling winds, drafts, dampness and like conditions are all to be avoided. A well-clothed person needs seventy degrees of heat in winter, and a lightly-clothed one needs seventy-eight in summer.

3. The system should be kept free from the accumulation of deat which arises from such foods as are forbidden in chapter twenty-one of the book of Inside Membership. It is a well-established fact that, when once the system is free from this accumulation and no more such food is taken, colds become almost an impossibility.

4. The blood should be made to circulate all through the surfaces of the body, for it is there that it does its perfect work of breaking down and burning up the poisons of the system. The surfaces should be given mechanical exercise by the various kinds of action to which the skin may be subjected. All these important surface exercises may be found in treatment number eleven of this book.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 28

Small-Pox

THE SEVENTEENTH OF THE PREVENTIVE TREATMENTS.

We will open this treatise with the following facts taken from history and from statistics that do not admit of doubt:

Small-pox is a germ disease.

It is quite infectious.

It consists in an eruption on the forehead, face and wrists, attended by rigor, fever, backache, headache, profuse perspiration, sickness and prostration.

It can be traced back to the sixth century with certainty.

Its origin is not known or even supposed.

At the present day it arises only by exposure to the germs from some previous case. If it were once driven from the world it is probable that no new case would spring up, as it is not known to arise in any way except from a previous case.

It touches both sexes equally. It is found all over the world, but most frequently in hot climates.

All races of people are affected by its ravages, and where it is present for the first time among any community its fatality is most severe; whole tribes and settlements being wiped out.

Negroes have suffered most from it of all the races.

Its subjects are un-vaccinated persons or those who have been badly vaccinated.

Statistics show conclusively that those who have been properly vaccinated escape it altogether; or, if they are attacked by it, have the malady in mild form and without serious results.

Statistics also show conclusively that those who have not been vaccinated or who have been badly vaccinated are the only victims of the disease, except an occasional mild case referred to.

Some wild men of this country have started the sensational cry that vaccination is wrong and useless. To show the kind of people who oppose vaccination, we quote from their letters; for you can always size up the mind and calibre of an individual by the kind of letter he or she is capable of writing. Here are some extracts; and, in printing them, we wish to apologize for the necessity of so doing: "Your book of Inside Membership approves of vaccination. Tommy rot! What in —— makes you publish such stuff? Andrew Foster." This man is from Ohio. We give his name. Another man writes this way: "You curs who talk vaccination ought to be hung. Frederick K. Hanson." Another letter contains the following: "I never read anything from the Ralston books that hurt me so much as your approval of vaccination. You ought to have sense enough to know that vaccination is a crime. Folks who advocate such rot (here is the word rot again) are unfit to breathe." These are sample letters that have come to us. We are glad to state that we strike off our books all such names, as we take pride in having sane and decent people in our Club. But the strange fact is that not one advocate of non-vaccination has ever expressed his beliefs in language that is used by sane human beings.

We might drop the matter of this difference of opinion without further remarks, but it seems necessary to ask our members what we ought to do when a well settled principle is attacked with such venom by a class of people backed by a few physicians who evidently cater to the prejudices of the ignorant in order to get prestige among them. It has been said by a doctor that there were enough people of money in every large city, whose minds were so badly warped on great public questions, to support a physician who would cater to them and express himself in accord with their views.

When the brain is so fearfully out of balance on one subject as to discard the facts that stand like a giant Gibraltar looming up to the zenith of the sky, it is probable that a calm judgment is impossible.

On the subject of vaccination the minds of some people are really aflame; and because some cases of vaccination have been botched by careless doctors. It is like pulling a drowning woman out of the surf; her rescuers catch her by the nose and ear, when they might have saved her by grasping the arms or shoulders. It is like taking a child out of the burning house, throwing it on a heap of rocks instead of letting it down gently into the waiting blanket. But, while these methods of saving life are clumsy and wrong, the principle remains the same that the life should be saved. Would you advise the abandonment of the drowning woman? If so, then it would be the same in effect as abandoning the use of vaccination.

It is not our theory; this idea of vaccination. It is not our work to vaccinate. We did not make the statistics. They are produced by the governments of the world, the nations that are in the most advanced rank of civilization. In this country these statistics are produced by all parties in power, whether democratic or republican, and in every State in the Union. They are agreed to by all the leading men and women of all the States, and vaccination is made compulsory, not to please the governments, but to save your life and the lives of those about you, and of all who depend on the good judgment of those in power. If this compulsory vaccination were to be abolished, if people were to omit this simple precaution, a tidal wave of small-pox would sweep from one end of this land to the other and leave millions of homes in mourning.

Now these are not our theories or our plan. They are the facts that exist. Colored preachers convince their followers that the sun moves around the world, that the earth is flat, and that this planet is the center of the stars, all of which revolve around it and the colored preachers. Facts have no value in their convincing arguments. Do not allow yourself to be in the same mental rank as those followers of the colored preachers. Facts rule the world and the universe.

By this time you will be made aware that the Ralston Club advises vaccination as one of the best and most successful means of preventing small-pox. But clumsily done, or with impure virus, or under circumstances that do not favor health, it is not to be advised. At the instigation of a committee of men and women who wished to know if there was any danger in the operation or its after effects, took upon themselves the task of following the first one thousand cases that occurred next after the time of their organization. This

committee included persons who believed in vaccination, and others who had doubts of its efficacy but who were open to conviction. The cases were among all classes. Of the number, one thousand, each person vaccinated reported no danger and no disagreeable after effects; and not one has had an attack of the disease. On the other hand, out of one thousand cases of small-pox in various cities during a number of years, it appears that ninety-one per cent. had never been vaccinated at all, and the others had received improper attention when vaccinated or the operation had not been performed within a number of years.

Let any honest person pursue the same line of investigation, and note the results. The field is an easy one and is open to all who seek the truth. Others have no right to hold or to express an opinion.

With this as the basis of prevention of small-pox, what are the other steps to be pursued? It is evident that the disease is the result largely of conditions where uncleanliness prevails in the home, in the body and in the clothing. A house that is well kept, with rooms that are free from dirt, a body that is often bathed, clothes that are often washed, and food that is properly looked after in its preparation and keeping, these are the safeguards against small-pox.

We are of the opinion that insects carry the germs. Flies, gnats, ants, mosquitoes, etc., may convey them from one person to another. But the common carriers are flies by day and mosquitoes by night. A number of experiments and observations tend to establish this fact. In homes that are well guarded from insects and that are kept clean, the small-pox does not enter under ordinary conditions. Flies abound all the year, even in mid-winter, and one fly can carry enough germs to spread the disease among a dozen families. The pimples or postules appear on no part of the body except the forehead, the face and the wrists, all favorable places for the alighting of flies. But among negroes who go bare-legged, the sores appear on the legs as well as on the face, forehead and wrists. From these exterior parts of the body the germs are carried inwardly as far as the throat; and some of them may get there from food, for flies occupy all exposed surfaces of meat, bread, cake, etc., and these pass into the mouth and throat and take the germs with them. It is a notable fact that in almost all cases of small-pox the larynx or throat at the point of swallowing is affected with the same postules that appear on the forehead, face and wrists. Occasionally some internal organ

is reached by them, and that is explained by the fact that the blood carries the germs through all parts of the body.

Flies can breed only in manure of some animal or human being. If care is taken to keep all privies so covered as to keep the flies out, and to have no animal manure about the ground or in nearby stables, there would be almost no flies at all in the house. This fact has been fully proved by several trials of these precautions. As soon as any animal dropped manure near the house it is cleaned up. The privies are all indoors. The stables are kept disinfected with strong solutions of carbolic acid, and the result is that there are no flies about the premises or at the doors. Then screens are placed at all windows and doors, to keep out both flies and mosquitoes.

It is not alone the small-pox germs that are brought along by insects, but flies in particular carry many other germs of disease. A constant war should be made on them.

These precautions will keep off many germs, and pay for the trouble taken by bringing greater security against all forms of disease.

There is a group of diseases that are clearly intended by nature as a punishment for uncleanliness; and small-pox is one of them. To a student of these purposes of nature, no subject could be more interesting or more fruitful in results than this.

Uncleanliness is everywhere prevalent. It is in the homes, and roaches as well as other insects wander about in the dark and are unseen by day. There is no insect that does not carry germs of disease. You can step into any home in this land and will stand nine chances out of ten of finding filth somewhere in the rooms, and even those places that seem most tidy are often only so to the eye of the casual observer. Dust and dirt are the bearers of contagions.

Clothes are worn too long without changing. Undergarments are not renewed as often as they should be, and boils or tumors or other maladies follow. Outer garments are rarely if ever cleaned, and they have only to be examined under the microscope to disclose the burden of bacteria they carry. The face and hands are most often in contact with them, and it is at these exposed places that small-pox does its worst damage. Dirt may so weaken the resisting power of the skin that the germs may secure a hold, whether they come from flies, mosquitoes or other bearers of the bacteria.

It has been observed that in homes and among people where

genuine cleanliness prevails, this disease does not appear. Cleanliness is a medicine of nature that invites the power to resist disease.

Another source of danger is in houses where there is sewer gas. This is not easily detected by the smell, but experts can readily discover its presence. Smal-pox, diphtheria, typhoid and other maladies have been more frequent in such homes than elsewhere; and this is due to the fact that such odors poison the blood and deprive it of its power to build healthy tissue in the body.

Toxins in the body are the food for the germs of small-pox; but they eat only one kind of toxins. When that kind is all devoured it takes two or more years to develop another supply of the same kind, and in some bodies it will take a whole lifetime. This explains why a case of small-pox will not follow a case of the same disease within a certain space of time, and also why the virus of vaccination will prevent the disease by eating up the toxins and leaving no food for the real germs.

This would indicate that the body must be cleared of all its deat, under the first treatment; for it is from deat that toxins are generated. If you follow the suggestions of this treatment and give sincere attention to each and every requirement, we can guarantee that you will never be the victim of small-pox.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 29

Typhoid

THE EIGHTEENTH OF THE PREVENTIVE TREATMENTS.

Typhoid fever is a germ disease that affects the bowels and either results in death or so affects the system as to do an irreparable injury. The malady is on the increase, the number of cases in this year of 1904 being nearly double those of the year before. The infection is travelling far and wide throughout this country.

It is due to the use of water that is unfit to drink.

While it may be communicated by other agencies, the chances are so largely in favor of drinking water as being the source of it, that you may safely set down this fact as absolutely true: You will some day have typhoid and you will get it from drinking water. It is not likely that you will escape the disease, for it is on the increase in all parts of the country.

You may also set down one more fact: your dear ones will some day have typhoid. Why we say this is because the disease is increasing rapidly through all parts of the land. Only two weeks ago came the news that the disease was decreasing in a certain city, and today we read that twenty-four new cases have broken out, and there

were five deaths yesterday; and the city is not a large one. It is on the increase. You and your loved ones can hardly hope to escape.

You do not believe this statement?

Why not? One year ago we made the same assertion and some friends laughed at us, and yet the malady came their way and some of them are sleeping in the quiet valley. It is everywhere on the increase. No city or town can long remain free from it. The germs are on the ground, are in the ground, are in the brooks, are in the rivulets, are on the landsides, are along the rivers, are in the yards where the wells are dug, are in the wells themselves; and any water that you take up will show by analysis that it is charged with the germs of typhoid. That is why you and your loved ones will fall prey to its ravages. It is on the increase everywhere.

Whence comes your drinking water? From the well in your yard. But whence comes the water that supplies the well? From the ground itself. But from what part of the ground? You say from the under veins and lakes. Yes, if your well is very deep; but what about the water at the surface of the ground? What about the higher veins that let the surface water through a few feet or yards below the top? There is where you get the typhoid germs. To protect the well, let it be very deep, say from sixty to two hundred feet, and have it cased up to the very surface of the ground with a steel or iron pipe five or six inches in diameter; thus keeping out all surface drainage and not allowing any of the upper veins to drip water in the well. If you have not such a well, then we can guarantee that there are typhoid germs in the water.

But you say you drink water from the reservoir. So they do in a thousand or more cities. But what is the water that flows into the reservoir? It is the drainage of lakes or ponds, which means that it is the washing of all the droppings of scores of thousands of birds and insects, to say nothing of animals and humanity that may have been on the land. The idea that running water purifies itself applies only to masses of water in heavy streams. There is no pretence that the water that washes the filth from a field or sloping country into a pond or lake is purified in its course. Yet reservoir water is drawn from such sources.

The best water to drink is rain water if it can be collected in a proper manner. We know that it is chemically pure when it leaves the clouds, as may be ascertained by examining snow, for the latter has no opportunity of absorbing odors and substance until it

reaches the liquid state. As distilled water picks up poisons and odors as easily as do cream and milk, so rain water will do the same; but there is nothing deleterious in an elevated atmosphere free from smoke. When rain water is caught from the roof of a house, no matter how thoroughly the roof may be washed by the first hours of a storm, there is always something left which its absorbent activity will draw to itself, and it has a yellow color with a slightly astringent taste. This may occur even when the rain falls through the leaves of trees. That neither conditon is unwholesome is proved by the better health which comes from drinking rain water, although it is unpalatable at first. A taste for it is soon acquired, and it is then preferred to others.

From the remarks just made, it will be seen at once that absolutely pure water is an active cleansing agent. If taken into the system before aeration, it becomes a scavenger and cleans up the poisonous matter, even too rapidly at times. If the face be washed in it, the skin is purified, and this simplest of simple remedies furnishes the best of complexions. The old idea of washing the face in rain water to make the skin clean and fair is founded upon this law, although rain water is not so active a cleanser as distilled water, because the former has been aerated.

Let us look closely into the problems of securing pure water to drink. The first and best is the hardest to obtain. It is rain water filtered by Nature. The filter should be made of sand and rock. Occasionally such a spring is found, and, when known to be pure, every precaution should be used to save it for the benefit of man. A microscope should be owned by every physician, and one large enough to detect bacteria ought not to be beyond the purse of the humblest practitioner. If no doctor possesses a sufficiently powerful microscope, your school board should secure one as a means of public school education. Let the springs be examined for miles around; and, if one is discovered that proves to be rain water filtered through sand or rock, cement it up, shut off all surface drainage in case of rain, and allow it to flow in and out of a miniature reservoir. This will be the turning point in the health of the people in your community.

In addition to life in water, which may or may not be injurious, there must be a *pabulum,* or food for such life, and this is usually harmful to human blood. Bringing the water to the boiling point will destroy the living nature of the germs, but will not remove their

carcasses nor change the pabulum; so that the use of boiled water is closely allied to the voracious devouring of a microscopic graveyard, sometimes including the gravestones themselves. Yet it is far better to take the carcasses than the living bodies. Our phrases are used in a somewhat figurative sense, yet they will be readily understood. Under altogether favorable conditions, it would not hurt man, and might possibly benefit him, to eat the live bacteria and their pabulum; but the chances are against it, and much of the prevailing debility and sickliness of humanity may be charged to the impure drinking water of the present age. *La grippe* attacks a blood condition of the system that is caused by the poisonous pabulum in water, as well as by other agencies, and this la grippe is getting more fatal every year.

If you have no better means of protection, be sure always to have the water boiled that you drink. It should then be iced, that is, placed where it can be kept ice-cold.

If you can filter all drinking water, do so, using sand and charcoal dust through which to run the water; but be sure to boil and ice it afterwards. If you can get rain water, do that, and ice it. Keep it corked in tight bottles. If you can get distilled water, which is the same as rain water if it is allowed to stand in the open air for a few hours where there are no impurities, you should use that. When in doubt, boil and ice the water. Keep the bottles in which it is placed away from contact with dirt or the possibility of germs.

The drinking water question is a much more important one than that of food; while both are of supreme importance. Your health and that of your family will be more influenced by what you drink than by what you eat. Yet both may kill you.

Drink no strange water. Drink pure water and get certain knowledge that it is pure. If you obey this suggestion you will not have typhoid. If you take your chances, you are as sure of having typhoid as the night is sure of coming.

At the same time drive all deat out of your system by the first treatment, and keep your vitality strong by practicing high regime.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 30

Bad Complexion

The complexion is bad when the following conditions are found:

When the skin is rough.

When the face is yellow.

When there are pimples or sores on the face, or a tendency to the same.

A tanned face is in style in these days when the so-called upper classes are seeking to get a healthy covering direct from the burning sun. But faces that are not used to the severe heat of the solar rays are not benefited by sudden exposure. There should be a gradual adoption of the new conditions. When the face is tanned at a time that does not suit its ability to absorb the rays, the result is freckles.

Leaving out the discussion of tan, as only a mark of outdoor exposure, we come to the direct discussion of what is known as a bad complexion; and this may involve the face and neck and their details such as the forehead, temples, cheeks, nose, lips, chin and the exposed base of the head from the place of juncture with the shoulders. It is these parts that are looked upon by those who see us, and that carry to others the impression of beauty or ugliness as far as the complexion is concerned.

All women and most men delight in a fair complexion. The defects are due to many causes, if we call a defect everything that produces ugliness. Here are some of them:

1. An irregular bony structure makes the face ugly. This is due to pre-natal influences and cannot be cured, for the bones of the face cannot be changed. Some persons are very unfortunate in this regard, for nature has shaped them more to the likeness of dogs and chimpanzees than human beings.

2. Muscular irregularity is due to habits of use. They become fixed in a few years, and are changed only by much physical manipulation. They are so many and so varied that it would require a book to describe and to correct them. They follow laws as do all characteristics.

3. The facial drift follows the disposition. Discontented persons draw down the corners of the mouth, and never look attractive. Cross and irritable persons knit the brows at the central place between the eyes just above the nose; and there are many other evidences of ugliness that come from ill nature. Every pleasant mood tends to draw the face to a position of beauty.

4. Yellow or dirty skin is due to bile. In some cases it is called jaundice. This is a matter of health, and it would be the height of foolishness to attempt to correct it by treating the skin. In such a case the skin must not be dealt with too much, for it only attracts the flow of bile in greater quantity to the skin. If, therefore, you are bilious or have jaundice, correct the trouble by following the directions given in the treatment for faulty liver.

5. Flesh sores on the face are due to the blood. They will be considered in part in this treatment, although they are chiefly curable by attention to the general health.

6. Pimples and surface eruptions will also be considered in this treatment.

7. Rough skin is directly dealt with herein.

8. Lack of color is directly dealt with herein.

9. Dead skin, which is the most common defect, as well as dead color, will be fully considered.

10. Wrinkles, granulations, age-conditions, and every imperfection not already noted, will be discussed in this monograph.

Flesh Sores.—When deep sores form in the flesh on the face or neck, it is useless to confine the treatment solely to skin or surface, for the cause is to be found in the system itself. It orginated at

first in a wrong diet, and there the cure must begin. If the sores are syphilitic or of syphilitic inheritance, a physician must be consulted, for we have nothing to do with cases of that kind. It is a common thing where the blood has been deranged by pork, fried grease, pastry, sweets, alcohol and other poisons, for sores to form on any part of the body. They may be incipient boils or they may be of an ulcerous tendency. In all such cases they should be checked as soon as possible; first, by subduing them with hot water, carbolic soap suds, and cold cream with a few applications of each the first day, and then acetate of lead dissolved in water and applied weak at first; second, by attention to the diet, omitting everything rich and injurious.

To treat any ordinary pimple, or such a sore as we have just described, the best method is to use water as hot as can be borne, followed by a dash of cold water; then wash gently but repeatedly with carbolic soap suds; and then apply pure, fresh cold cream. After this has been done several times in one day, the acetate of lead should be put on the second day, as many as twenty times. Take half a teaspoonful of the powdered acetate of lead and mix it well in half a cup of water; dip the tip of the finger into the mixture and wet the pimple or sore a dozen times by repeated dips into the cup; and consider this one application. About twenty such in one day will show great improvement, provided the hot-water, carbolic soap suds and cold cream have been used on the day previous.

Acetate of lead is so powerful that it is dangerous to use it carelessly. It is deadly poison if taken inwardly. It will injure the eyes if used near them. Nor should it be spread over the face. Its great efficacy is found in using it on very small places as on sores, pimples and young boils. No eruption should be allowed to come to a head and form matter or pus if possible to prevent it.

The cause of ninety-nine per cent. of all bad complexion is the blood. Back of this is the error in what is allowed to enter the stomach. The skin is live leather. It is full of pores. Each pore is a sewer, and empties out of the blood such impurities as it is able to take up and to unload. But a dirty skin clogs the pores and they cannot do their work. The dirt is like heaps of obstructions at the outlets. More than this the filth that remains on the skin eats into it and deposits its ferment which acts like a poison and injures the cuticle, causing blemishes. If there is a

part of the surface of the body where the pores are given greater freedom, the blood will send its poisons out there in greater abundance than it would otherwise do; for the circulation reaches every part of the body, and the easiest outlet is always preferred.

The practice of working on the face, of keeping its pores open and free, of building up their activity and making them the outlets of the whole body, establishes the facial pores as the zone of attraction for all the poisons that can be brought to that part of the body. This means an increase in the tendency to facial pimples and blotches. Country girls rarely ever take a bath. This statement is not true in some sections of the country; but it is true in nearly all parts. These same country girls who rarely take a bath wash their faces and hands often and thoroughly.

The result of such face washing is to draw the poisons from all portions of the body to the easy outlet at the face; and this excess of sewerage at one place is more than the facial pores are able to dispose of. Pimples and exceedingly bad complexions are the attribute of the average country girl. It is a good rule never to wash the face unless a bath has been taken within seven days of the proposed event. The omission to wash the face will place it in the same category with all the rest of the body.

Of course it is true that non-bathing will cause sores to come on all parts of the body; but the bathing of the face when no other part is washed will do the face a much greater degree of injury than if it were let alone. The epidemics of Europe were most severe when bathing was a lost art; and history shows that, in those eras when bathing was omitted altogether, skin diseases were universal.

The only purpose of bathing the skin is to free the sewerage of the blood. The plan stated in high regime in the book of Inside Membership, which you have, is the best for all purposes, and it should be adopted as part of this treatment. It is the Ninth Phase of high regime.

As soon as the lower pores of the body are open, the blood withdraws its poisons from the upper half of the body; or, more accurately speaking, the blood will remove all poisons from the face and upper parts down as far as the lower rib bones, if all below that line is bathed once every twenty-four hours; and if the feet and legs are bathed every twelve hours. The chest remains sticky and soiled if no part of the body is bathed; but it

seems to become clean if all the body below it is bathed as we have just suggested.

In proof of this remarkable fact we wish to cite the reports made from seventy experiments among people of both sexes who were troubled with pimply faces. We had but slight changes made in the diet, just enough to take out the rankest of the hurtful foods; but we prescribed the kind of bathing we have mentioned. The result was about the same in every one of all these cases; the pimples on the faces yielded to the influence of the drainage at the lower pores, meaning that the sewerage of the blood that had heretofore been attracted to the face was now drawn off by the pores of the lower half of the body; and the faces grew nearly well; all that was needed was to make a few more corrections in the errors of eating, and the perfect complexions followed. In this number of seventy persons there were fifty-eight who had tried all kinds of remedies, all kinds of soaps, all kinds of treatment, as far as they had been able, and their faces had not improved in the slightest degree. Most of them declared that the more they worked upon the face the more the sores and blemishes grew. This was true; for the face must be let alone at all times when the body itself is not receiving cleansing baths.

The experiment just referred to can be tried by any person who desires to see what an effective thing a simple law of nature may be.

If you have a bad complexion try first to draw off the poisons by the daily bathing of the whole body below the ribs to the feet, and by the additional bathing of the feet and legs once every twenty-four hours. Follow the suggestions of Phase Nine of high regime in your book of Inside Membership.

This may be called the first great step.

Next comes the second step, which requires that no food poisons should be allowed to enter the body; and, to this end, you should follow the book of Inside Membership, observing all the diet of high regime and omitting all that is forbidden in chapter twenty-one. This of itself will create a perfect complexion in a large number of cases, and almost accomplish that end in many instances where all other laws of hygiene are neglected.

The third great step should be used whenever the body is not free. This sometimes should be the first. It is the treatment

known as anti-death, and will be found in the first part of this volume.

Having taken these three steps, the only thing remaining to do is to fight out old conditions in the face, which may be done under the suggestions which we will now give.

EFFECT OF DISTILLED WATER.

Certain ladies have known for a long time that fresh rain water softens the skin as it does clothing, and some few have maintained excellent complexions by its continued and faithful use; but it is not easy to get clean and fresh rain water, nor is it human nature to persevere in any efforts to beautify the face except when the skin is becoming too unattractive. Pure rain water is not obtained without some trouble. That which is sold at the drug store may be weeks or months old, and will not suffice. Snow water, when obtained from clean snow and kept corked, is good in winter time; but all water spoils by standing, just as milk spoils.

Distilled water is better than either rain water or melted snow, for it is obtained unaerated, and is a far more active cleanser of the face. There are many thousands of home stills in use in this country connecting the ordinary water, which is never safe to drink, into pure water that differs from rain only in the fact that the latter is aerated in its passage from the clouds to the earth. To be best for drinking purposes the distilled water should stand in a cool, odorless place, in large-mouthed receptacles until it has absorbed common air, say for two days. But to be best for cleansing the stomach or the face, it should not be aerated; as unaerated distilled water is a very active cleanser. It absorbs poisons and eats out all defective life and foreign matter. Therefore it is the best thing that can be put upon the face.

It destroys and removes dead skin, granulations, scurf and soil-disease; opening the pores and leaving the surface smooth and of the velvety softness intended by nature. This is true of the masculine face in a relative sense; for the feminine skin ought to be found smoother and softer at all times. It is not true that a man looks more manly with a rough, wind-wrinkled and bile-colored face; he is entitled to a fair degree of smoothness of skin and a clearness of color, always avoiding coarseness of surface while maintaining a firm and solid flesh. It is his duty to keep himself as young looking as he can.

Some persons of wealth bathe daily in distilled water, but it is just as effective to wash in any water, as far as the unexposed parts of the body are concerned, so that after rinsing a quart or two of distilled water is used over the whole surface just before drying.

In applying distilled water to the face the best method is to use no other water, as lime or other minerals will harden the skin and lead to old age conditions too soon. Nature provided rain for all washing and drinking purposes; but man has ignored the blessing. and is not fully awake to the value of the gift. When distilled water or rain water is used on the face, scalp, ears and neck, soap need not be applied except in cases of much dirt. The less soap that is used the better for the skin if it is in fair condition. The face should be washed on arising and just before retiring, and one or more times besides during the day; and it should be given plenty of distilled or rain water, not a small quantity. After that let it dry itself in a warm or hot room, aiding it by patting a warm towel over the parts that dry slowly. Fog is distilled water and is highly beneficial to the face under similar conditions.

To remove wrinkles and to keep the skin smooth, give attention to the preceding directions; in addition to which apply cold cream or cocoa-butter to the forehead and temples, as well as to any other part that seems to be getting rough, as at the ear, under the eyes, at the sides of the nose, on the chin and along the cheek-bones. The cold cream or cocoa-butter must be sweet and fresh. It should never be applied except just before retiring. A good plan is to put it on the face, then rub it over the parts; and spend ten minutes, after getting into bed, in smoothing the skin. This is done by the action of the ends of the fingers over the face; first rubbing the cold cream or cocoa-butter into the skin by movements in very small circles; then carrying all the following strokes outward. Thus the tip of the finger should be placed on the hollow of the nose between the eyes, pressed hard and vibrated there, then carried up a half inch, pressed hard and vibrated, then up and out to the right, and back to the hollow, then up and out to the left; stopping at every half inch to press hard and vibrate the finger. Many repetitions of these movements may be given in two minutes. The next step is to place the finger at the edge of the bone on the outer part of each eye, the longest finger of the left hand going to the left outer edge of the left eye, and the longest finger of the right hand going to the right outer edge of the right eye. Do not drag the

skin, but rub it and press it with vibrations. The whole forehead, the temples, the under lids, the sides of the nose from the inner corner of the eyes down the cheek bones, and other places may be so treated, always being careful to avoid any motion toward the center of the face. Move from the center.

The lids may be brightened by taking a bowl of cold water, either distilled, rain or snow water, and opening the eyes widely in it, while they are under water, and holding them open for ten or fifteen seconds; something after the plan used to strengthen and beautify the eyes. Care must be taken not to have the water too cold at first.

Persistency is the secret of a fine and beautiful complexion. To do a thing once or fifty times that should be done repeatedly day in and day out is not likely to bring anything but disappointment. If you wish to surprise your friends, and to obtain a face that is much healthier as well as twenty-five to fifty per cent. younger, try the foregoing method, and persist in all its details continually. Never miss once. We now come to the most important part of this treatment.

Youth and beauty of face are obtainable at almost any period of one's existence if the method we are about to prescribe is persisted in by the man or woman of ambition. On the other hand it must not be forgotten that no outward care can offset an inward cause. Look first at your eyes; are the whites muddy and cloudy? Look at the skin; is it yellow or of dirty hue? You may plaster over the face with powder, but it is unhealthy still. A wrong diet must be corrected before we can accomplish anything in this treatment.

An Englishman of the highest rank and greatest wealth was traveling in Scotland and noticed the youthful face of a man past eighty years of age. There were no wrinkles in the skin, the eyes were of unusual brightness, and there was a fulness of flesh that showed good health; while the features were undoubtedly strong and indicative of a vigorous character. It was not the face of a young man, but the youthful appearance of an old man. Certain marks of senility are always to be found, although they may be much reduced and softened. The Englishman was so much interested that he sought the secret, for such he took it to be. And it seemed very simple at first. The Scotchman said that he had washed his face every night in corn meal. This seemed an easy

thing to do; but simple as it is, there is nothing easier to fail in than in this.

He told his inquirer that the quantity, the method of using, and the constant repetition of use were all important. If every requirement except one should be complied with, failure might ensue and disappointment be the fruit of all efforts. The Englishman said that he would be glad to pay a princely sum for information that would give him such a complexion. He was told that the following exact details should be complied with in the most careful manner; no part of any one of them should be neglected. If you try them at all try them faithfully.

1. A large washbowl, and, before using it, scald it very thoroughly. This will not take a half minute.

2. Get a bag of yellow corn meal ground as fine as the finest for sale on the market.

3. Put two quarts of rain water or distilled water or melted snow in the bowl, and have it tepid or blood warm, so as to suit the natural heat of the face.

4. In this water put two heaping tablespoonfuls of the meal, and stir it very thoroughly about, until all the water is clouded with it. There will be a large proportion fall to the bottom, but it is to be stirred up with each handful used.

5. Select the time just before retiring at night.

6. Remove the clothing at the neck to avoid getting it wet.

7. Lean forward so as to bring the face close to the bowl, take both hands and agitate the meal in the water, and wash neck, ears and face by going over the entire surface twenty times with the corn meal water. This may require a minute or two.

8. Do not rub the meal or meal-water on the skin, but simply place it on and pat it gently with the hands. Avoid all friction.

9. When the foregoing directions have been complied with, then the real work begins: that of getting the meal-water from the face. Some will seem to cling for a long time, and it is the many repeated rinsings that accomplish the good. They will vex you for a while, as they are sometimes quite obstinate in their refusal to come off; but that is where the advantage is.

10. The same meal-water may be used for several nights, if bottled up and kept cool enough to prevent souring.

11. The rinsing may be done with any clean water; but should be followed by a dash of distilled water, or some equally pure.

12. The face must then be dried by patting a dry towel on it. Never rub the face. After it is dried, it is advisable to apply cold cream, sweet cream, or cocoa-butter in the manner stated in the early part of this treatment.

The skin of the body, including that of the face, is built up partly by the blood and partly by the air and substances with which it comes in contact on the outside. Oils, fats and creams of certain kinds are means of affording nutrition to it; and are much better when applied outwardly. All dust of grains, and especially that of yellow corn, yields a marked quantity of food and stimulant to the skin; and the proof of this fact will be so overwhelming in a few weeks that it will furnish one of the genuine surprises of your life. All you need to do is to try it, if you wish such proof. Facts are things, and they are monuments of truth. Many an elaborate theory has been toppled to the ground by the sudden appearance of a fact.

The continued use of the meal-wash, as stated in this monograph, will in reality create a new skin, and a new kind of skin, having the elements of youthful freshness and smoothness to it. The process is very inexpensive, for which reason there can be no objection to it on that score. Its chief objection is the time and annoyance attendant upon a continued persistence in its requirements; but who can step into the full enjoyment of any blessing at a single leap and without some pains and labor in the attainment?

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER **31**

Depression and Melancholy

This condition, which may for convenience be called melancholia, is either temporary or fixed. If temporary, it is due to some specific cause; if fixed, it may be either intermittent or constant.

While the patient is subject to the condition of depression he feels his life oppressed by an overwhelming state of gloom and foreboding. Anxiety is present in mind, and dread attends every act.

In many cases there are delusions and imaginings; in others, there is only an indefinable feeling. The morbid moods begin, as a rule, very gradually and grow by imperceptible degrees until they are fixed in the mind and body. But a sudden loss, as of money, or the breaking of an engagement to marry, or the death of a dear friend or relation, will cause the disease in a short time.

As a rule, the younger the person the greater the chance for a cure unless there is an inherited taint of insanity. Age adds to the difficulty. But melancholia is generally a curable disease, if it is treated in the proper manner. Even very old persons have rid themselves of it and been restored to perfectly normal health.

There are some persons who are subject to this malady who are all the time aware that there is nothing genuine to worry about; they

know and say that they worry over trifles, over mere nothings, and sometimes they have their anxieties and forebodings when all goes well. Then they have the dread that the tide will turn. It is a very common remark: "Everything is all right, and that is a sure sign that something is going to happen, for things never go all right long at a time," or words to that effect. There is the study of signs, presentiments and superstitions; and they sooner or later produce morbid minds. Where such things are totally disregarded and disbelieved in, there is never a case of melancholia; yet it is true that people educate themselves to believe in signs and superstitions. Let this tendency be set down as the first that must be overcome. A committee of one hundred persons, each engaging one hundred more to act in harmony, made a test for a number of years of all the signs and superstitions that held the respectful attention of the more sensible classes. The committee thus had ten thousand persons at work, and each followed out not less than twenty of the common beliefs, resulting in fully two hundred thousand instances that were worked out. The most common of all the superstitious beliefs is that in the number thirteen, and the most common of all the fears in connection with it is that which precludes thirteen persons from sitting at a table at the same time, or in the same company. Then to begin anything on Friday is also considered unlucky. The greatest facts of the world show how senseless are these beliefs; for the United States began with thirteen original States, and Columbus set sail on an unknown sea on Friday and discovered America on another Friday. But in these experiments, involving over two hundred thousand instances, the law of averages was seen always at work. Thus where it was reported that, in a party of thirteen that sat at a table, two died within the year, there were always as many people that died in the year out of parties of seven, or other numbers. But the habit of observing results when the number thirteen is involved brings attention to that belief and no heed is paid to other numbers. This tends to affirm the prevailing belief.

Slavery to superstition is at first evidence of a weak character, and later on the defect in character becomes a type of mental unbalance.

The cure for this part of the trouble is to ignore all superstitions. One of the most successful theatrical managers in New York had a run of hard luck, as he called it, which had followed him remorselessly for years. He woke up to the fact that his main weakness was

an attempt to adjust his ventures to superstitious beliefs. Seeing that his judgment was thus warped, he took the other plan, and defied such beliefs, but avoided going out of his way in doing so. The play that put him on a substantial basis and caused a reversal of his ill fortune and made him successful opened on the thirteenth day of the month. It had a long run and proved the stepping stone to the greater successes that have followed. When asked why he did not always defy superstitions and go opposite to them, he replied: "It would likewise warp my business judgment. I propose to do what my good sense tells me is the best." And that is the rule of all action.

Assuming that you will do likewise, let us look more deeply into the methods of treating other stages of melancholia.

The cause of the malady may be that which instigated it or that which governs it. It is necessary to understand this distinction. The loss of a member of the family may instigate the depressed state. Take the case of a child old enough to understand that the death of the father means poverty, and the whole being will sink into the condition of melancholia. It will emerge in time if the mind is not morbid. It is one of the laws of nature that the greatest misfortunes rebound and are followed by the reaction towards submission to and patience with the inevitable.

What is called disappointment in love affects a part of the brain that is not associated with the reasoning faculties, and in consequence the shock produces melancholy. When the reason is normal such depressions do not remain long in the form of morbid habits. A reaction sets in and the sufferer goes bravely to work to build up a future of happiness.

The loss of money, position or advantage does not produce lasting melancholia unless the mind is unbalanced. In the latter case the insane delusions generally send the victim to the asylum or to the grave.

As doctors never make pretense to cure melancholia by drugs, there must be another plan by which to secure a favorable outcome, and this we will undertake to present in this treatment.

The first step is the willingness to be cured. If this be lacking it is useless to make the effort. The only thing that can be done in such case is to see that the patient is well supplied with nutrition in all forms. The diet should be wholesome foods of the kind to be

suggested in the later pages of this treatment, and there should be plenty of fresh air and a great variety of wholesome duties.

If the willingness to be cured be present, then the nearest to the true cause should be made known by the patient, not to others, but to the sufferer alone. This will hold up the exact reason for the existence of melancholia; it can be examined, tested and weighed.

There are many cases where the cause is merely the condition which governs it. By this is meant that there is no instigating cause, like misfortune, death, loss of property or disappointment; but the state of the nervous health keeps the mind and body depressed. This is called the governing cause; for it has no instigation.

It is clearly shown by post-mortem examinations that persons who have died from melancholia or from some other attendant malady, or who have been subject to this condition, have shrunken ganglia. This term may not be understood by the reader, and so we will call the ganglia the battery cells, or better still the vital cells of the body. They are placed at various places where they can supply the nerves with the vital fluid. By pressing on one of the nerves it is possible to shut off the supply of fluid which feeds the body, and to thus put some part to sleep, as when a sleeve is tight and the hand goes to sleep. A cramped sitting position will do the same thing, and the leg goes to sleep. This shows that the fluid must not be interfered with. It is an electric current of the kind that attends animal life but has all the essential qualities of ordinary electricity; and, like that power, it must flow from storage batteries. These are called ganglia, or ganglionic cells, by science; but they are vital cells and we will so term them.

When melancholia attacks a person these cells are shrunk. They really are emptied. If there is an instigating cause such as bad news, the death of some dear one, the loss of fortune, or other event that disheartens, the vital cells may empty their contents in a few minutes and collapse.

But if, on the other hand, there is no such cause, then it is the empty condition of these cells that produces melancholia. It does not itself produce the condition, but is produced by it.

It is therefore seen that in all cases the vital cells are empty when the mind or body is depressed.

The malady is of universal character. It is not confined to one locality or to one class of people. It is not as often with the abject

poor as with the rich; for the more opulence a person comes in contact with, the more difficult it is to satisfy that individual. Nor, as might be expected, is melancholia the lot of those who have once been rich and have fallen into poverty. The gloomiest of all lives are those that seek to get something out of nature without giving her an equivalent in return.

There are two lines of cure that have proved effective; one is wholly a physical effort, and the other is wholly a mental one. Either will achieve the results desired; the two working together will make the process less burdensome to the patient.

The physical method is by the use of foods and habits of life that tend to maintain a healthy condition of the vital centers of the nervous system. It is a question of diet to begin with. The foods and drinks to be avoided are those that are forbidden under chapter twenty-one of your book of Inside Membership. The diet that is most likely to build up the energy of the nervous centers is the following:

There should be six meals each day.

The breakfast should be eaten soon after rising, thus varying from the plan of high regime.

This meal ought to be based on plain, varied and substantial food. Any food that depresses the liver should be avoided; and oatmeal, sugars, crisp cooking, sickish articles, such as pancakes, etc., will stop the action of the liver. Sometimes this organ and morbid feelings are in partnership. A bad liver brings on anger and kindred moods, and the condition of the bile determines the gloom or happiness of the mind more often than one would think.

Variety of food is important. Whole wheat, cracked, is a wholesome breakfast food. So is wheatlet. So is corn meal if well cooked the day before, then boiled and toasted when it is to be eaten in the morning. Old bread, also toasted bread, eggs, steaks, chops, fruit and practically all the diet allowed in high regime, will prove helpful. The stomach ought to be tempted by new forms of cooking, and new shapes and methods of serving, while not varying the substance. There are fifty or more ways of preparing eggs. Novelties arouse the appetite; and it is one of the peculiarities of gloomy folks that they lack appetite. Even steaks can be hidden under new guises and forms of cooking and serving. There are many attractive ways of preparing potatoes. We have seen melancholy people who had no appetite whatever, start in and eat the novelties which were

placed before them. Change and variety please the mind and attract the faculties. The rule then is to depart from the old methods and adopt the new.

The change of the room in which most of the daytime is spent is likewise important. If it is not possible to get another room, have the furniture moved about and new things seen, or old ones placed where they will seem different.

The sleeping room should be subjected to the same plan of change.

All the food, whether of morning, noon or evening, should be prepared upon the principles stated. It should be plain, substantial, wholesome and nourishing, yet dressed in new garbs and made as attractive as art and thought can devise.

The second meal of the day should occur about ten o'clock in the forenoon. It should consist of a lunch of bread and some home fruit, or an apple or dainty of some kind, not rich. Remember that the foods forbidden in the book of Inside Membership are to be avoided here. Crackers, and all package goods are hurtful.

The noon meal is the third, and the evening meal is the fifth, for about four o'clock in the afternoon, a lunch of rice, butter and roasted almonds is to be eaten. The rice should be hot and eaten with butter, on which some almonds that have been roasted should be grated a half inch thick.

Almonds are the only nut you should ever eat, except boiled chestnuts.

The rice-almond lunch should not be swallowed rapidly. The purpose is to pass it into the system through the glands of the throat. This is done by chewing the rice and almond meal as long as you can keep it in the mouth. Make the effort not to lose it, and it will linger with you quite a while. This will require about fifteen minutes to each saucer of the mixture; but you will not find fifteen minutes too long for a meal. Take all you wish; it cannot hurt you if you eat it in the way stated.

The almond nut holds a close relation to the needs of the nerve centers. Its food is a natural nutriment for that department of life. Cases of headaches, and especially of neuralgia, have been immediately relieved by eating roasted almonds if they have been chewed until a fine meal is made, before they are swallowed.

The supper is the fifth meal, and that should follow the plan of high regime.

The sixth and last meal is that which is taken just before getting into bed. It may consist of a bowl of hot broth, or a half dozen malted milk tablets such as you can get at the drug stores. Do not use the chocolate tablets. Avoid chocolate and cocoa in every form, as they are enemies to the liver and kidneys.

The habits of life are simply stated.

You should be in rooms day and night that face to the south; and this is true the year round. You should have all the sun you can get indoors, and all you can get out of doors. The outdoor air is necessary for seven hours daily; not at the open window or in the doorway, but where you can have it all around you, and in the sun if possible. These empty vital centers that are the direct cause of melancholia are fed by sunshine and outdoor air.

A faithful observance of the suggestions already stated will result in a cure in ten hundred cases out of a thousand; or in every case that may be thus treated.

On the mental side of the cure it should be stated that the mind must see definite limits in all the conditions that surround life or a cure will not be effected in this way. There must be the definite limits in the first place and the mind should recognize them in the second place. It is lack of definiteness that makes the uncertainty, and it is the uncertainty that makes the melancholy. The most common illustration of this law is seen in the financial weakness of some people who are brooding over their possible poverty.

A man came to us a year or so ago and said that he had an income of a certain amount and was living on a certain excess, which meant his ruin. He had tried to make more money, but could not do it. The thing for him to do was to shift his conditions and live within his income. Another man who had a family, a large house, and heavy expenses to meet, found that he could not keep up under the strain and proceeded to end the fight by suicide. A friend asked him what his expenses were each year, and he replied six thousand dollars. His income was now only a thousand. The friend advised him to get out of his expensive house, take one that was humble, give up all unnecessary financial expenditures, and live within his income. It was an awful prospect, but the man was manly and he did it. He knew that he could keep within his receipts each year. The result was that the ordeal tried his soul and gave him courage that he would have never known. He stopped worrying because he could see the definite where before all was uncertain. His mind was

better able to meet the battle of existence, and he came out of it a double victor, for he recovered his good fortune and replaced himself in the better house. This was better than suicide.

The passing of day after day without accomplishing something definite is in line with the same idea. Ambitionless existence is melancholic. It is bound to be. Let some one thing be done daily and recorded; some thing that is worth doing and worth recording. Do some good for yourself, if not for others. Charity towards others is good if you can afford it; but you must do good to your own life. Add a little to your knowledge in some way, not by reading but by studying. Take up some useful study that will make you more practical. Lose no time in doing this. Then perform some duties that will add to the pleasure of living. See what can be done to make your room, your home, your garden more attractive. If you can get the use of a piece of ground, even if it is very small, make plans in the winter what you will do in the spring on that lot, and turn some hours of work and planning into a small profit. If you are a woman, have some man dig the ground up for you, as a compliment to you; and tell him frankly that you are going to see what you can do with the land in the line of making a little profit.

Take up physical occupations in your odd minutes.

Keep active.

Rest of the body and of the mind means brooding. Planning and working are reliefs from that morbid condition. Prepare an outline of study and see what you can do with it. Have ambition to do something that will educate, elevate or refine yourself; and all of these if you will.

Do no reading and no resting.

If you are troubled with insomnia, take that treatment at once, as it is in this book. Let that have precedence over this until you can sleep soundly every night.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 32

Dysentary and Diarrhœa

Diarrhœa is the over-activity of the bowels. It is described in medical works as excessive peristalsis, which means the same thing. It is chiefly a fluid movement, owing to the presence of too much water in the intestines, not from drinking too much, but because the intestines have not properly performed their duty.

Dysentery is a fever condition accompanied by inflammation of the glands of the large intestine. It is attended by ulceration in most cases, and sloughing or gangrene. The stools show blood, mucus, slime, gangrenous matter, like the washings of meat, and various exudations.

This is a serious condition.

Dysentery arises from the poisons of marshes, swamps, flat river lands, sluggish rivers and streams, and wherever there are malarial fevers. Improved drainage and the cultivation of marshes cause intermittent and remittent fevers to disappear, and with them go the conditions that bring on dysentery. It is plain therefore that no person can affect a cure who lives where these fevers are present; although it is not true that dysentery is always attendant upon such fevers. The latter may prevail in mild form, or the conditions may not induce the dysentery, but the latter is preceded by such conditions. You may have the fever without the disease we are discussing.

An acute attack of dysentery should be placed at once in charge of your local or family physician; but in case one is not at hand it is well to know what to do until aid can be brought. Two dangers are to be confronted. One is the increase of the attack by disturbing the patient. He should be put in bed and not allowed to move a muscle. All stools should be taken while he is lying down, as the slightest motion of the body is hurtful. The other danger is in heart failure. To prevent this, brandy must be given, and at the rate of an ounce an hour, except in very severe cases when an ounce every thirty minutes must be given. This will generally tide the patient over the first stage of the attack.

All water must be boiled. If you can get pure rain water it is to be preferred, but even this must be boiled. Distilled water is also an excellent aid, and that should be boiled before it is given. The boiling destroys all germs that arise from the infected land.

The use of boiled milk as the diet until the crisis is passed is likely to do more good than any medicine, although your physician will know exactly what to prescribe, and it is necessary to be led by him.

But boiled milk, in which the whites of eggs are put, at the rate of two to each glass, will accomplish much good. It is well to let all else alone for a while. Raw scraped beef is also helpful, in case a change of diet is desired.

Acute dysentery as a complication with some other disease must be treated as part of the malady to which it is attached. It accompanies not only malarial fever, but also typhoid, also consumption, scurvy, enlargement of the spleen, kidney disease, malarious poisoning, abscess of the liver, etc. In children it sometimes attends teething.

In a number of instances where physicians have failed to check dysentery in children that were teething, we have suggested the use of malted milk and hot distilled water, mixed half and half, as much as would be allowed for a meal for a child, once every four hours, and half way between this period of time a half pint of boiled milk; thus making the meals two hours apart. In a few hours the most obstinate cases of dysentery have disappeared.

Boiling ordinary water is a good precaution, but it is not always a means of cure, for there are many kinds of ordinary drinking water that are charged with minerals that irritate the mucus lining of the intestines and prevent a cure; to boil such water does no good. It is

wise to change the drinking water the first thing you do. Distilled water can be procured at almost any town or city. In malarial districts it is well to own a small home still.

Teething will never bring on dysentery if the diet is right and if the drinking water is wholesome. We have here given the full directions as to the water; and the treatment in this book on the maladies of infancy will give the proper diet.

Diarrhœa is a milder condition of dysentery, and is not attended by ulceration, nor by inflammation of the glands. It is caused by any one of the following:

Food of a starchy nature whose cells have not been opened by sufficient cooking.

Fruit that is not fully mellow, or that has been cooked soft in the belief that softness of the mass is equal to the bursting of the fruit cells. Softness is a separation of the unopened cells, whereas mellowness is the bursting of the cells themselves. Only the latter condition is wholesome.

Mold. This is one of the most common of all the causes, and often it sets up dysentery. Mold is present in almost all homes. On the bread, on the fruit that has been canned, on the foods that have been set aside and not looked after; and there can be no more treacherous poison than this.

Not long ago a mother went to her fruit closet and took down a jar of preserves on which a layer of mold had gathered. In her haste she forgot to remove the top, and mixed the mold up with the preserves so that she herself did not detect it as it was served at the table. Six children ate of it; two died; two more were afflicted with a severe attack of dysentery and all the others with diarrhœa. The condition of the system had something to do with the power of the body to resist the invasion of the poison, as is always the case.

Improper food causes diarrhœa, such as salted meat, shell fish, spoiled meat, sour bread, diseased flesh, eggs from hens that have eaten too great a proportion of filth and many other things. Hasty chewing of food, or imperfect mastication and eating in a great hurry, will often lead to this malady.

Bad air in a house will cause the disease. Unventilated rooms, or places where sewer gas escapes, or damp locations, all are likely to produce the intestinal irritation, and dysentery may result. To prevent this it is necessary to live in proper places and in houses that are hygienic.

Rest in bed will help the functions of the body and favor the diminution of the attack.

In addition to the use of distilled water and boiled milk, the drinking of malted milk mixed half and half with very hot water, will prove immediately relieving if it is sipped in very tiny swallows and not allowed to enter the stomach hot, for all hot foods and drinks in the stomach irritate the intestines.

Toasted old bread not made of alum, that is made at home, should be one of the main aids to the two kinds of milk we have suggested. Sage, arrowroot, large tapioca, not the pearl kind, and plenty of rice properly cooked so as not to be soggy, will finish out the diet until the case is relieved.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 33

Failing Eyesight

The sense of sight is by far the most important of all the faculties of the body. It is the most abused. It is abused not only by outward use for the purposes of seeing, reading, etc., but is much more abused by the kind of nutrition with which it is fed. The specialists who study this subject are coming to the conclusion that the eyes are merely a part of the daily food and daily habits of life, and that it will respond to them more than to any other influence.

The blood sends its stream of nutriment through the eyeballs and back of them along the lines of nerves that furnish the power of sight. What you eat is seen in the conditions of the eye through the instrument known as the opthalmoscope. The sanity of the mind, the diseases of the organs of the body, the purity of the blood, the results of poisons, and many other conditions are there presented, and read with clearness.

As an illustration of this ease of ascertaining the character of health in the body, take the case of a person who has kidney trouble; the condition is not confined to the kidneys alone, for no part of the body is isolated from the whole system; and the disturbance in kidney disease is in reality the result of morbid changes or the breaking down of the structures throughout all the small arteries of the body. These same small arteries are present in the eye, and

there are seen arterial hemorrhages which occur in the fibre-layer; and also there are small white patches scattered over the fundus. These tell the facts to the skilled observer. The kidneys are affected, and there is not much hope of recovery. A business man went to an optician to have his eyes fitted for glasses. The optician saw that the trouble was deeper, and told him to consult a physician. As the man went away, the optician remarked to a friend: "That man will not be alive in six months." And it proved true.

We might refer to many other maladies that are shown by the eye. But the ease with which food or drink affects the vision may be noted in the cases of those who take wood alcohol; a small quantity of this poison will affect the vision; and a few drops of it do more harm than would be supposed. One ordinary drink of whiskey will bring on total blindness if the wood alcohol is the basis of the whiskey; and in a majority of cases one such drink, small as it may seem, will cause death. Nearly a score of men died in New York City recently in the space of a few days from drinking wood-alcohol whiskey purchased at one saloon there.

But people who are most temperate in their habits and total abstainers as well are taking wood alcohol in their systems in doses large or small, for nearly all patent medicines, many of the canned goods, perfumery, and wines, brandies and liquors generally are more or less adulterated with this fluid. The adulterators have learned how little to use to avoid immediately fatal results; but they have paid no attention to the fact that weakness of vision and eventual blindness will follow the use of their concoctions. As an indication of the prevailing dishonesty of the times, it may be stated that these makers of adulterated goods are perfectly willing to endanger the lives of men, women and children for the sake of a small extra profit, provided they see a way of escaping the penitentiary. If their deeds could be done wholly in the dark without fear of prosecution they would kill humanity by the thousands annually for the sake of the little extra profit. This is the theory on which all food adulterations proceed.

Children are now wearing glasses. There are to-day in adulteration-America more children per thousand that wear glasses than there were adults and children per thousand fifty years ago who wore them or had need of them.

These children are dosed with patent medicines on every slight pretext. There are hundreds of empty medicine bottles in the cellar

or back yard of almost every home. Instead of preventing the diseases among children, parents elect to remain ignorant of what they need, and then depend on medicines as means of cure; and the medicines they give are generally such stuff as they have seen advertised. The sensible person will not buy any medicine that is advertised. Then store jams, canned fruits, peaches, tomatoes, plums, apricots, cherries, pears, etc., put up by manufacturers and sold in the stores, are almost without exception dosed with wood alcohol or chemicals; and it is largely from this cause that the eyes of children and adults are injured. They are the prolific cause of the growing habit of wearing glasses. Are women to-day too feeble to can and preserve their fruit at home as in the good old days when the mother was also the intelligent housewife? Surely the penalty for neglecting this great duty is being paid for at a dear price when little ones are wearing glasses, and their playmates, often their brothers and sisters, are sleeping in the graveyard. Here is the penalty that the mother pays for not remaining at the helm to conduct the affairs of her home; but leaving the most sacred duties of life to ignorant, nasty cooks.

Any poison or irritant that enters the stomach will injure the eyes. Alum will do it; and nearly all baking powders contain alum; even those that are tested as free from alum are found to have it when the general public comes to buy, showing that the chemist who gives the certificate has been deceived. But, alum or no alum, all baking powders are hurtful to the blood and to the eyes.

Sugars and sweets are also injurious to the optic nerve. They produce the clouds that float over the vision and that thicken as the months and years go by. The liver will not act upon an excess of sugars and sweets, and the refusal of this organ to dispose of them causes the blood to be surcharged with a ferment that sets up a disturbance in the eyes.

Too much meat will do the same thing and for the same cause; for the liver is very slow to act upon meat beyond a very small quantity each day.

Any of the forbidden foods and drinks in chapter twenty-one of your book of Inside Membership will injure the optic nerve to a greater or less extent, and they should be wholly avoided.

Then sedentary habits poison the blood by the stagnation they cause in the process of intestinal digestion; and any poison, no matter what, will reach the eyes and reduce their power. Activity

on the feet, plenty of outdoor air and sunshine; these are the best foundation, in conjunction with proper care of the stomach, for the suggestions which we will now give:

1. *The eyesight keeps pace* with the health of the body and its general condition. Few persons realize this fact. If you are weak the sight becomes weak. If you are nervously exhausted the very first faculty to fail is that of brightness of sight. Although the eye-ball is hung upon muscles, the operation of seeing is purely a nervous act, and can be no better than the vitality of the whole nervous system back of it.

2. When sickness, nervous prostration or any malady is accompanied by the inability to use the eyes normally, the disappearance of such cause is almost always followed by a restoration of the normal sight.

3. Many persons take necessarily to the wearing of glasses while the sight is affected, and continue to use them after the cause of the trouble has disappeared. This is more often true than anyone imagines who has not actually experimented to find out the facts. Thus a girl of eighteen found herself going into a rapid decline. She became nearsighted in a few months. An expert optician fitted her to glasses. Later on her health was fully restored, but she continued to wear the glasses; having become used to them as to a friend and companion. Despite her belief to the contrary, she found that her sight had been completely restored by the return of general good health.

4. The eye-ball acts like a lens, and yet is capable of changing its shape; a fact that is ignored when a person reads in a reclining position.

5. The eye-ball flattens when used with the head thrown back, as in a reclining chair; or when the feet are up in front, as in the now common habit of sitting with the feet on another chair, a table, or mantel. This compels the use of glasses.

6. Any jarring, shaking or other motion of the body while reading does great injury to the nerves of vision, and soon impairs the eyesight; although men and women of a very vigorous constitution may escape the penalty for a few years.

7. Pressing against the eyeballs when rubbing the eyelids causes them to flatten and thus produce dimness of vision. Many persons are continually rubbing the eyelids because they itch. The rubbing

increases the itching, because it prevents the tenderness from healing.

A simple cure for any redness, rawness or other irritation of the eyelids is the application of eye-salve, which can be obtained of any druggist. Be sure to have it fresh, not old and stale. The directions are found on the package. A very little will accomplish much good. It may make the eyeballs smart a little, but that will disappear after a few applications if the quantity is reduced.

Strong eyes are said to give their possessor both pleasure and confidence, while weak eyes that look and feel hot and tired certainly give no delight to their owner, nor to those who look back into them.

It rests the eyes to shut them, if only for a minute at a time, in some convenient interval; and if it is in any way possible to lie flat on the back for any length of time the gain to the eyes, as well as to the whole body, is immense, as it rebuilds nervous tissue.

Eyelids should never be pressed back on to the eyes, even when they feel ever so tired, though it seems a very natural thing to do. But as such pressure on the eyeball flattens it and eventually causes dimness of sight, it must be guarded against.

No part of the body needs the full circulation of the blood more than the eyes; and this is denied them when the attempt is made to read while lying upon the back. Such indiscretion is counterbalanced by a prone position, face down; but this brings the eyes too near to the page to be read, and another kind of injury follows. The practice of holding the face down for a few moments at a time with the eyes shut will bring the blood gently into the eyeballs and thus repair their waste. It balances the nervous rest.

For general purposes the very best exercise that can be given to the eyeballs, and the most beneficial for the optic nerve, is the following:

COLD WATER EYE-BATH.

Every morning after thoroughly washing the part of the face that includes the eyelids, so as to remove all dirt and accumulations, give the eyes a cold water bath in the following manner:

1. Get as small a receptacle as possible that will admit the face so that the eyes may be placed under water. A bowl or large glass will serve the purpose.
2. Keep this in a clean place, and reserve it for this use.
3. Scald it out before each bath.

4. When the face and eyelids are clean, allow the face to come down into the water.

5. As the coldness of the water is a healthful stimulant to the eyes, it should not cause any pain when the eyes are in a condition to receive it. Therefore it must be reached by a careful and gradual approach.

6. The first use of water against the open eyes should be cautiously tried. Let the water for three days' application be tepid or blood warm. On the fourth day let it be about ninety-five degrees; and so cool it five degrees a day until it is cold; that is, about sixty degrees.

7. In using it each time, put enough water in the receptacle to enable you to get the eyes under water. Then take a full breath, shut the eyes, lower the face and open the eyes to their full width, allowing them to stay a few seconds in the water. After a few weeks the benefit will be very marked. Provided no pain is caused, the colder the water the better. Nature permits a temperature below zero to strike the eyeball without hurting it, as is seen in winter in cold climates where people go about with open eyes.

8. The cold water serves to displace the ordinary mucus that lubricates the eyeball; thus bringing a new supply to cleanse it. But it also cools the eye farther inward than the outward air can do; and this brings on a very gentle reaction which calls the blood into the whole structure, and renews aqueous and vitreous liquids within, which is of the highest importance.

9. If this is done regularly, thoroughly and faithfully, the result will surprise you. Always remember to avoid it if it causes any pain.

To show its value we cite the following facts:

While stopping at a hotel where there were hundreds of guests, we noticed a lady who afterwards told us that her age was seventy-two. Her hair was only partly gray, and around her temples and forehead it retained its natural color, thus giving her an appearance of being younger than she was. Set in this framework was a face that glowed with health. But the distinguishing features were two eyes of extraordinary brightness. We found the cause, and had the pleasure of hearing it from her own lips. When thirty-four years old she had met a very old gentleman whose clear, bright eyes attracted her attention, and she learned from him the same practice

that she then adopted and kept up for thirty-eight years. It is exactly what we have presented here.

She had never volunteered the facts to others, but had taken pleasure in stating them to those who cared to know them; and had been the means of helping many persons. "Why," she exclaimed, "I have here a clipping from a periodical that refers to the same subject. I do not know the source of their information; but here is what they say;" and she handed us the following extract from an article on the care of the eyes:

"The eyes will be greatly strengthened by putting the face down into a glass or eye-cup of water the first thing in the morning and opening them under water. This is somewhat difficult to do at first, but if the water for two or three days be tepid and gradually made colder by imperceptible degrees until it is no shock to put the face into quite cold water, it will soon become quite easy and is very vigorating and refreshing.

"If done regularly every day this treatment alone will preserve the sight into quite old age. There is a right and a wrong way of wiping the eyes after this, too, and the right way is to pass the soft towel very gently from the outer angle inward toward the nose.

"If after a long day the eyes feel so hot and tired that they seem dim when one tries to read or to do a little necessary sewing for oneself they should be given the above treatment again the same day. The same treatment is recommended if the lids are apt to be crusted or to stick together in the mornings or to smart during the daytime."

While discussing this matter with a gentleman of great intelligence, he told us that he had, some time before, fallen into the habit by accident; and, finding the cold water so refreshing to the eyes, he had continued the use of it every morning since. In a search for more information on the subject we found that it had been recommended by eye-specialists in a certain locality, and had been found the most beneficial thing that could be done for the sight.

Against all efforts to maintain the normal strength of the eyes, the overwork to which they are subjected by men and women who are to read or write much must always be a barrier to success. Our advice to them is to get glasses. It is not possible to maintain or to acquire perfect sight under any of the following conditions:

1. If you are compelled to write more than five hours daily.
2. If you read more than five hours daily.

3. If the time you spend in reading and writing equals a total of six hours daily. The two occupations help to furnish such variety as is slightly helpful to the eyes.

4. If you read in a carriage, street car or railroad car, while it is in motion.

5. If you read newspaper print; for the human eyes were not made for the fine reading-type now used in the papers. One of the best specialists in America says that "more eyes are ruined by the newspaper type than by all other causes united."

6. If you read in a dimly-lighted room, in the twilight, or in any sitting or reclining position that throws the head back of a perpendicular line.

When pain or headache follows or attends the use of the eyes, get fitted to glasses at once. Many a man and woman has suffered from an inexplainable headache that was solely due to imperfect sight; and relief has always come when glasses were obtained, and not before. Only recently a woman declared that nothing on earth could stop her head from aching. She said that if Ralstonism could do it, she would be its friend for life. We saw her read and noted the effort she made; and we said: "Your head pains you now more than it did a few moments ago?" "Yes," said she. "Your terrible headaches are due to your eyes. Get fitted at once to glasses." She did as we advised; and all the pain disappeared; nor has she had a headache since. She now asks: "Why could not someone have told me this years ago and have spared me so much misery?" She had wasted hundreds of dollars on medicines and had done her stomach and blood great injury, trying to cure what was due to a cause, the removal of which was the only remedy that was natural or rational.

Thousands of people are suffering from headaches that are due solely to this one cause—the abuse of the eyes. One good rule should always be borne in mind and adopted, and that is to STOP the instant there is any pain in the eyeballs or in the head as a result of trying to see under any difficulty whatever. Close the eyes and give them a rest; the oftener the better. This saves them to a great extent.

Defective eyesight, when due to organic or other disease, can never be cured by treatment of the eyes. A man who was apparently well found that his sight was failing. He went to a store to be fitted for glasses. An examination led to the discovery that the kidneys were badly diseased, and the oculist said: "We can do nothing for you.

A physician is needed." The man at once placed himself under a doctor's care; but he had little to do except to prepare for the undertaker.

Nervous disorders quickly affect the sight.

Special nervous conditions are attended by defective vision; the latter coming and going with them.

Anæmia, or poor blood, is likewise accompanied by poor eyesight.

Bilious attacks cause the eyes to become clouded.

Uric acid in the blood does great injury to the optic nerve.

Excessive meat eating; indulgence in sweets; the use of vinegar; and any food that is difficult of digestion may cause clouds, dots, flakes, chains and other objects to float before the gaze. Alcohol, tobacco, coffee and tea, do the same thing in about eighty per cent. of cases. One person in five seems exempt from ill-effects in the use of tobacco and alcohol. The continued use of coffee hurts the eyes. Cocoa and chocolate do injury when taken to excess, as they affect the kidneys.

We present the foregoing facts because any eye-treatment is sure to fail when the cause of defective vision is to be found in organic, nervous or blood diseases, or in wanton abuse. A young man asked to be given a remedy for failing eyesight. We told him that he must first stop smoking cigarettes; he declined to do so, and has since died from their use.

You will find no eye remedy helpful if your defective eyesight is due to causes that are not in the eyes themselves. To this fact you must become reconciled; and the sooner you get to work on the disease in the body that gives origin to it; or the sooner you abandon habits that hurt the vision, the quicker you can find relief. Look out to avoid abuses. So simple a thing as reading in a room where there is smoke, or trying to use the eyes through clouds of tobacco smoke, will injure them.

Veils hurt the eyes very much. In a city where girls and women wear heavy veils, glasses are more in use than elsewhere. Dotted veils are worse. Large mesh, light veils are the best.

Constipation almost invariably injures the eyesight, and we have had many reports of great improvement in the vision following our treatment for constipation.

If we have a member who is intelligent enough to understand all the contingencies involved, we can then proceed to a cure under the following plan:

1. When defective vision is due to any abuse or any cause outside that of the eye itself, do not attempt to deal with the latter instead of the former.

2. When defective vision is due to some conditions in the eyeball, then find if it is caused by a change of shape of the latter, or by lack of healthful blood circulation, or by any of the following special diseases of the eyeball.

a. *Watering of the Eyes,* which is excessive tear flow. This is cured by resting the eyes, and by opening them under water, as previously stated. It is not well to allow them to remain against the water more than a few seconds.

b. *Eye Strain.* This is due to using the sight in a dim light, or by any of the abuses already enumerated. Prolonged rest is the only cure.

c. *Defective Nutrition.* This comes from lack of full blood circulation with a wholesome food supply for the blood. The means of improvement must come from a plain but healthful and strengthening diet, on the one hand; and from such methods as will invite the full blood circulation into the eyeball. For this there is three lines of help: One is to open the eyes under water as previously explained; another is massage; and the third is the nine eye-exercises. Eye-Massage will be discussed later herein.

d. *Loss of Shape* of the ball. There are many causes at work that change the shape of the eyeball. The constant rubbing of the eye tends to flatten it, and the vision is correspondingly affected. The habit of leaning the head to one side when reading or writing tends to develop an entirely different result, as the ball is molded to each kind of use to which it is put. Stooping when using the eyes elongates them as it calls the blood forward; and this is the opposite of flattening them. The best cure is to use the nine eye-exercises, if done gently and without causing pain; and if aided by opening the eyes under water. It is the coldness of the water that does the most good. To open the eyes under warm or cool water is useless; and too much water against the eyeball hurts it, as the human eye is not like that of a fish.

THE NINE EYE MOVEMENTS.

We give at this place the nine eye movements to restore the shape of the ball where it has aged or lost its proper rotundity through careless use or by reason of any of the errors named. A diagram of

the nine positions to which the eyes are to be moved will be seen on the accompanying page.

In making use of these exercises remember two things:

A. They will accomplish nothing beneficial if you overdo them, as the muscles will become easily irritated. They should be started as gently as you use the eyes when you turn to look at an object. These nine movements are merely the natural uses of the eyes, except that they are eventually made in larger range and with a regularity of change so as to cover the whole scope of vision.

B. They will be useless if you do not avoid the foods, drinks and habits referred to in the earlier pages of this treatment. What is the use of fighting poor eyesight at the eyes, and maintaining the cause of it at the stomach?

It will be noticed that there are three rows of position in the illustration on the page. The first is the upper row, and in this row all the eye movements are upward to the ceiling.

In the middle row the movements are on the level.

In the third row the movements are down to the floor.

The three movements on the right of the diagram are to be made by turning the eyes to the right so as to see the righthand side of the room. They are represented by Figures 3, 6 and 9.

The three movements to the left are to be made by turning the eyes to the left side of the room. They are represented by Figures 1, 4 and 7.

In the central vertical row of movements the eyes do not turn to the right or to the left, but are between these two extremes. They are represented by Figures 2, 5 and 8.

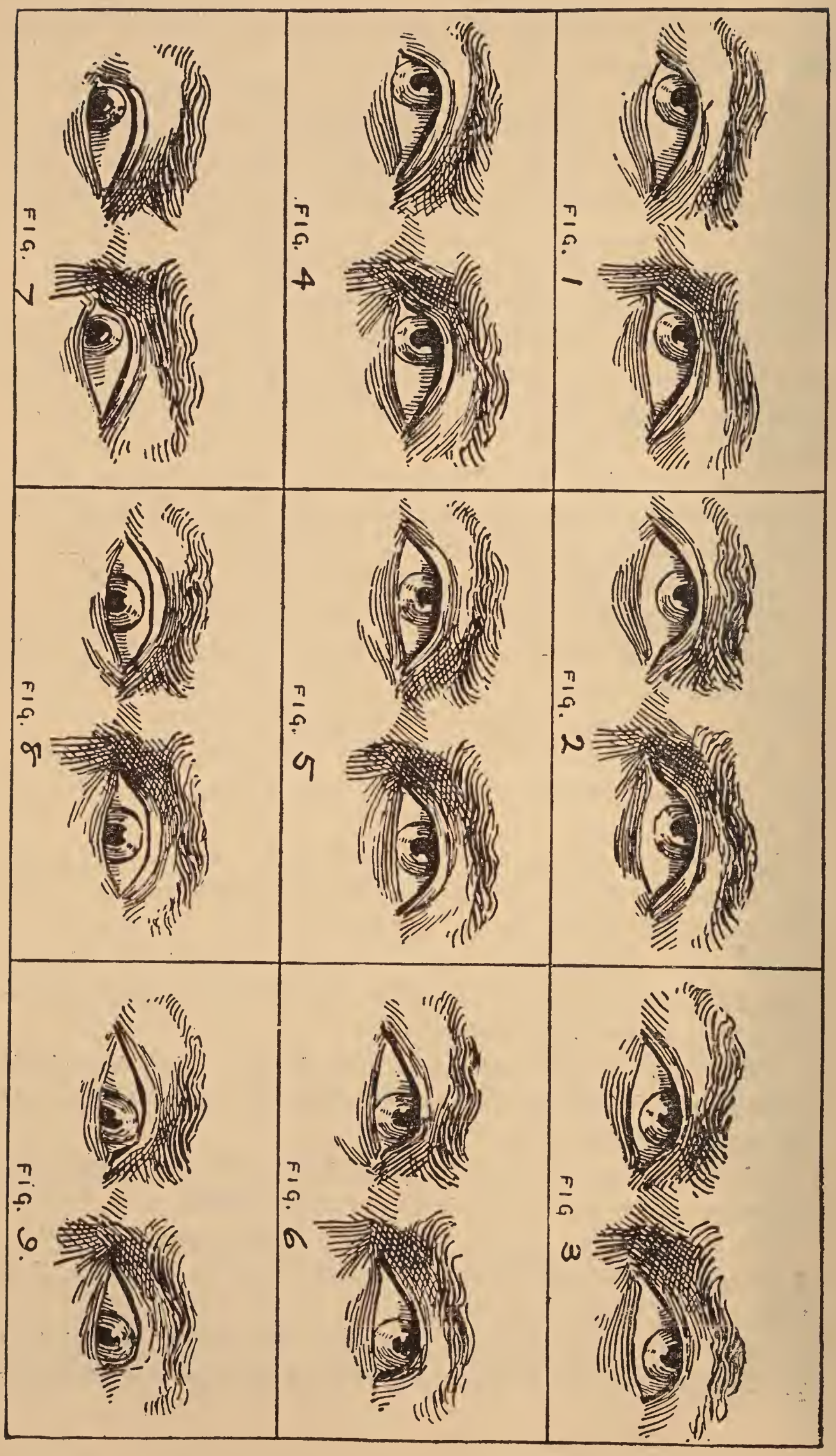
The head must not be moved; not even in the slightest degree. If there is any motion of the head, it will take away from the action of the muscles that move the eyeballs.

All movements begin and end with number 5. This is the middle center, for it is midway between the right and lefthand sides, and the upper and lower rows.

To correctly practice these movements keep the head immovable and glance from five to back in the following order:

5 to 1, then 1 to 5; 5 to 2, then 2 to 5; 5 to 3, then 3 to 5; 5 to 4, then 4 to 5; 5 to 6, then 6 to 5; 5 to 7, then 7 to 5; 5 to 8, then 8 to 5; 5 to 9, then 9 to 5.

These are the short-range movements and should be tried as gently as possible, for the least overdoing at the start will strain the


FIG. 1
FIG. 2
FIG. 3
FIG. 4
FIG. 5
FIG. 6
FIG. 7
FIG. 8
FIG. 9

muscles and make them ache. They can be tried for a minute the first day, then add a half minute each day for a week.

By this time the long-range movements can be tried. They are as follows:

5 to 1 to 9; then back and forth from 1 to 9, and 9 to 1, for a minute. Then from 5 to 3 to 7, and back and forth from 7 to 3 and 3 to 7. Then 1 to 3, 3 to 1; 4 to 6, 6 to 4; 7 to 9, and 9 to 7. The best single long-range movement is from 4 to 6 and 6 to 4.

This last action may be continually practiced with splendid results after the muscles have passed the stage of their tenderness which should be reached by slow degrees. It is possible to practice these movements while going to sleep at night, only the relative directions will have to be somewhat changed. Instead of looking up at the ceiling for the upper row of movements, the eyes should be raised to look towards the hair above the forehead, and so on with the others, making them look to the right and left temples and to the right and left parts of the body. This applies to reclining positions.

There are many opportunities for this kind of practice that will not take any time from other duties or studies.

The ability to hold the eyelids fixed and wide open while moving the eyeballs is one of the tests of facial control as used in the dramatic profession. It is always useful in ordinary life, as it gives a greater apparent size to the eyes. Old age closes the lids little by little, until the eyes of most people seem about half their normal size. This tendency to the shrinking of the lids may be wholly overcome by the nine eye movements just described, only the practice should be in long range.

Pure food, pure air, pure habits, plenty of sleep, say seven hours at night and an hour or more of rest at noon; these will help the eyes more than all the medicines and other aids in the world. Do not doctor the results alone; pay attention to the causes; and they are found in the diet and in the habits of life. Read this treatment as many times as you feel that you can get new light from it.

At all events be gentle with the eyes.

Outside aids for external application have some value, but they should not be used on the plan of doctoring results; they will help you if you are doctoring both the results and the causes at the same time.

Eye-washes should not be used continually.

Eye-salves are excellent for the lids, if they are made by responsible concerns.

The best thing to apply to the eyeballs is the following: Take forty grains of boric acid and dissolve in four ounces of rosewater or distilled water, or clean rain water; then filter through a fine cloth. In applying, throw the head back and allow a few drops to fall upon the eye, when the lids are wide open. The use of an eye-dropper is a little more convenient. Great care must be taken to keep everything clean that comes in contact with the water to be used.

EYE-MASSAGE is made much of in methods of treatment for defective vision. But any reasonable person can see that a diseased eye, or optic nerve, cannot be benefited by such a process. It is true that massage is of the highest value when it serves to bring a greater blood circulation into all the parts, thereby supplying them with nutrition in quantities required for growth and health. Massage always tends to bring new blood and new material into the part of the body to which it is applied. We have known of many cases where thin, skinny necks and chests have been developed into a surprising degree of fulness by massage; and the results so obtained have seemed miraculous because of their supposed improbability. Eye-massage accomplishes something along the same line, but far less than advertisers claim for it. It is valuable only when performed as follows:

1. Place the wrist of the left hand on the bone of the left eye in such a way that the little finger side of the hand is on a line over the nose. Roll the wrist over the edge of the curved bone from the top of the nose to the temple. At first this will not affect the eye at all. Little by little the wrist may be made to press the flesh of the forehead more and more down upon the eyeball, but no pressure must be allowed upon the latter. The rolling action of the wrist upon the overhanging flesh serves as the best form of massage.

2. The second form is to carry the flat of the palm, pressed hard upon the skin of the forehead over the eye, up and down as far as possible, taking the skin with it. When carried upward the skin pulls upon the muscles that are inward and about the eye. When pressed downward, the whole inward structure is affected.

3. What is done with one eye should be repeated on the other side of the face with the other hand at the other eye.

4. The next form of massage is to press the fingers, flatwise, upon

the temples, move the latter up and down, forward and back, and in a circular motion.

5. The last form consists in placing the tips of the fingers on the bone under the eye, then move the skin right and left, and up and down, care being taken to avoid pressing the ball itself.

6. Immediately before each of the parts of this massage, spend one minute in the faithful practice of the nine eye-movements, so that fully half of the time may be devoted to that exercise.

If the foregoing details of eye-massage are faithfully executed, the results will prove of the very greatest importance in restoring a healthy condition to the vision. You can readily tell if such results are to be obtained; for nothing responds so quickly as do the eyes under the effects of this special massage; and the very first fifteen minutes will give you satisfaction by reason of a clearer vision and a more healthful feeling in and through the eyes themselves. If there is some other disease lurking behind in the blood, the nerves or the organs, then massage will not make you feel any better. Because the eyes are in a weak state it does not necessarily follow that they are directly at fault. All diseases, maladies, disorders and abuses shine through the eyes. Cure them, and there is nothing left to do for the vision, as it will come into its own perfection of itself. But if the first practice in massage shows results in making the vision clearer and the eyeballs feel better, then it is safe to say there is no serious disease behind them that is injuring them.

Avoid cupping the eyes; do not allow suction cups or half-globes to draw them. Do not use any mechanical device upon the eyes.

Keep the blood pure and half the victory is won in the start.

Resolve to follow every detail of this treatment, omitting nothing at all, and you will find that the very best method of caring for the eyes is herein presented.

Be sure to act understandingly.

Changing the range of vision is one of the most effective means of bringing vitality into the optic nerve and into the eye itself. This is done by looking at different objects at different distances; beginning with one, ten, or twelve inches from the face; then getting a correct focus upon one a yard away; and so on. Be sure to select objects of such size as can be seen without the least eye-strain. It is better to practice this out of doors, and to extend the range for miles, if the open view will permit. We had a member whom we advised to adopt this exercise one summer upon the piazza at his

home; and he acquired such marked results that he was at a loss how to account for it. He would look at an object near by, then glance to one a little farther away, and so on till he reached the horizon; then he would go back again and keep this up for five minutes at a time, and several times each day. His sight became absolutely perfect.

What was the reason? In the first place, he was trying to live the life of a Ralstonite, and was getting his blood and general health into the best possible condition. This of itself would improve the eyesight. In the second place, the changing of the range of vision compelled the eye to do a great variety of work; as the whole mechanism and the feeding to it of the vital force were specially taxed under conditions that caused no strain; and the growth was the same as if the body had gone into physical training under a variety of changing exercises. Then it is well known that the strongest eyes in the world are those of the American Indian who makes a similar use of them from habit and temperament.

Another excellent practice, when performed so as to avoid excess of brightness in the light, is to pass frequently from a bright room to a dark one and note the time it takes to see objects in the latter This causes a continual adjustment of the lens, and is very beneficial.

The eyes improve in their vital energy in proportion as the lungs are developed and the respirations are deeper. But organic or other diseases cannot be made to withdraw their injurious effects on the eyes by this or any other one method of cure.

We might have loaded this treatment with many words and terms that are technical, and have thus discouraged you at the start, but we have discarded all difficulties and have come into the plainest everyday language for the sake of making the ideas clear to you.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 34

Excessive Fat

Why one person is larger than another through the possession of fat is due to the collection of fatty globules or cells, which, once in the body, can only be reduced by being collapsed. The collapsing or shrinking of fat cells is not an easy task.

Each fat cell contains mostly water and carbon. The life of the cell is transferred to other cells, so that increase is possible from indulgence in water and carbon-foods. Persons who eat but little fat-producing food remain as fat as ever; a lessening of the diet being unavailable as a cure. Exercise breaks down or collapses many of these fat cells, but, as not all can be destroyed, the first rest restores the progeny, and the reaction after an exhausting period of exercise seems to make the flesh even stouter. The fact is this: A person whose body has a disposition to grow fat cannot easily reduce the flesh. The whole secret lies in the ability to cause a collapse of the fat cells in a greater proportion than they are produced.

Before discussing the best and most recent methods for reducing obesity, it would be well to look for a moment at the causes of excessive fat.

This condition may be inherited.

Or it may be the result of sitting too much.

Or it may be the result of eating too much food that contains carbon.

Or it may come from taking too much water into the system.

Or it may be chargeable to excessive eating.

Or it may result from eating rich food.

Or it may be due to a sluggish inactivity of the mind and body, or either.

Or it may come from too much sleep.

Or it may be due to stimulants, fermented drinks, coffee, tea, light drinks and other fluids that are not assimilated, or that possess substances that are foreign to the needs of the blood; for blood must be made from elements that are necessary to its composition; and no one pretends that beer, tea, coffee, etc., become part of the blood.

As long as the accumulated fat remains stored up as adipose tissue it does no harm, except for the inconvenience that it causes; but as soon as it begins to enter into the cellular elements of the body, especially of the muscles, it becomes a source of danger. The tissue are degenerated. This is more to be feared in the muscle of the heart, for the least over-effort of the body under such conditions will stop the beating of this organ.

The methods by which obesity can be cured are not such as will appeal to fat people, and will probably not be followed. We will, however, present them here, and will add the statement that they have been put in practice by many men and women who were determined to change their habits of life and thus secure greater comfort in the freedom from this burden. While the method to be given here will be discarded by nine persons in ten, the tenth will succeed in reducing their weight to normal conditions. It rests with you to say whether or not you are willing to enter upon a period of self-denial, or prefer the fat to the inconvenience of the cure.

The steps in this treatment are as follows:

1. There must be an early hour of retiring, for the natural functions of the body are in harmony with nature herself, and there is but one natural time for retiring, and that is in the early night. You should be in bed at nine o'clock every night in the week until the fat begins to lessen. This is one of the steps that most every person will object to. But the next is harder.

2. You must be out of bed at five o'clock every day in the six months from the first of October to the first of April, and at four

o'clock during the other six months of the year. The purpose of these two steps is to secure the natural operation of the functions of the body; for all persons who have studied obesity agree that it is a disease arising in the disturbed functions.

3. You must not sit more than a few minutes at a time unless you are in some place where it would be bad taste to arise. Yet all such places must be avoided as much as possible. Standing is necessary for not less than twelve hours per day. You may rest a hundred times in that period, so that you stand most of the day. You can write much better standing than sitting. Get the high desks that once were so much in use. Almost everything that you now do sitting can be done in a standing attitude. Even sewing can be done that way, as well as reading. The reason is this: when the body is on the feet all the organs and functions seek their normal operations; and there is no other position where this is true.

4. You must be active with the muscles, but not in any systematic manner, unless you choose to adopt some plan of physical exercise. Speed of movement is essential. Fat people are slow. Thin people are quick in their many little movements.

5. No fluid should enter the body except water. Soups, stews and all liquids or fluid foods should be omitted entirely until the fat is under control, so that it will decrease to whatever extent you choose.

6. Water should be taken as follows: On rising in the morning, clean the teeth and rinse out the mouth; then use salt or listerine on the teeth as an antiseptic. After this is done, drink half a pint of water, and take no more until midway between the morning and noon meal; then no more until the middle of the afternoon; then no more until just as you retire at night. Be sure that you do not drink more than the half pint each time. This will allow you four drinks each day, and a total of one quart of water in the twenty-four hours. Do not add to this amount. You may decrease it some if you wish. Some systems allow only a pint of water for each twenty-four hours.

7. When you are thirsty put some bits of cracked ice in the mouth and allow them to melt. This must not be done continually, but only at rare intervals.

8. Avoid tea, coffee, all drinks and all liquors. Let no fluid but water enter the body.

9. Every night just before going to bed take a bath in water that is nearly as hot as you can bear it, to which you are to add more hot water until the temperature is as high as it can be endured. Let the bath room be ninety degrees. Remain in the tub only a minute after the greatest heat has been put in the water; then let the water all out, and run salt tepid water in, then jump in, and gradually add cool water until the temperature is down to seventy. Jump out and dry the body very quickly by rapid motions; and get to bed. If thirsty use a little cracked ice in the mouth.

10. The diet is as follows:

Use bread that has been baked for two hours and then laid aside for four days, made at home, and carefully wrapped to keep it from drying. When using it, toast to a deep brown, and soak in the fat gravy of steak, allowing it to be made quite moist by the fat. You will at once say that fat makes fat. So it may, but the fat of meat does not make abnormal fat in the body, as has been proved. Oils and fats are acted upon in a normal manner; while sugars, starches and vegetable fats are acted upon in an abnormal manner. This distinction has been overlooked and should be kept in mind. But when the burdens of old age are met with, the question of oils and fats becomes complicated, for the intestines are not able to digest them at that period of life. There must be some form of fuel given daily to the body. If sugars and starches are omitted, fats and oils must take their place; and vice versa. Obesity is best reduced by omitting the sugars and starches.

The kind of bread described contains some starches, but in the best form and condition for the stomach and general system. It is the most wholesome food.

Two slices of bread may be taken in the morning, two at noon, and one at the evening meal. All may be dipped in the fat gravy of beef, such as steak.

For meat take a piece of beefsteak, cook it enough to heat it all through with a high temperature that will sear its surface, then chop it to a fine mass in its own fat; in this put the whites of two fresh eggs; on this put either red pepper or horse radish, as much as can be borne; and eat the same at the meal with the bread as described. The quantity may vary. But the average amount of this meat and egg mixture should be what would half fill a tea-cup of ordinary size. This can be taken at each of the three main meals. The meat may be varied by substituting lamb, mutton, fowl,

game, or any other wholesome kind, omitting all pork; although ham and bacon may be eaten in their usual forms, but not mixed with eggs. Beef is always the better meat in any diet. Re-cooked animal food is never wholesome.

Vegetables that are allowed are the following: Peas, beans, spinach, beet tops, celery, lettuce, squash and all vegetables that grow above the ground except tomatoes.

Potatoes and all vegetables that grow in the ground are to be omitted, except that celery is allowed.

All mellow, and fully ripe, but sour fruits are allowed. Nuts of all kinds except the oily varieties are good. The best nuts are almonds, pecans, walnuts, hazel and hickory nuts.

Do not eat peanuts and chestnuts.

Fish of all kinds except the very oily varieties, such as salmon and mackeral, are allowed.

A mid-forenoon lunch and a late evening lunch are allowed, and they may be made from any of the foods allowed for the regular meals.

At first the quantity may be as much as you need to appease an ordinary appetite; but, after you have been on the above diet for a week and your weight has not shown the loss of even a pound, then you should gradually lessen the quantity, but retain the diet. Eat nothing and drink nothing unless it is specially allowed in this treatment, and is expressly included. Take nothing for granted.

Weigh yourself once each week. As soon as you find your weight being reduced, do not let it lose more than one pound a week, for sudden changes will bring on kidney or liver disturbances, and these should be avoided.

If a reduction of the foregoing diet does not cause a loss of flesh, do not be afraid to reduce it still more. Get to that point where you lose one pound a week. This is sure to come. There is not the slightest doubt in the matter if all the requirements of this treatment are lived up to faithfully.

When you find your weight what it should be, then stop the treatment as gradually as possible, adding more of the starchy foods, potatoes, etc., as you may prefer them.

In using this treatment, be sure to read every word again and again. One reading is not sufficient. A dozen readings will, we guarantee, give you new ideas, new light, and new information each

time. The purpose of this treatment is to effect a cure. It will do so if you adopt it fully and persistently. It is worth your while to try. It may mean health and even prolonged life to you. Do not pass by any detail slightingly. If you are in earnest remember that the best medicine is nature, the best cure is regime, the best doctor is common sense, and the best treatment is to build the body out of the materials that go to make the body. All else is sure to invite a penalty.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 35

Insomnia

The inability to sleep at night is due to one or more of three things:

1. To wrong habits of life.
2. To temperament.
3. To the first steps in insanity.

The first or second may be the cause of the third, for the mind may or may not break down, depending on how it is treated by its own and should-be master.

It is a very easy matter to overcome insomnia when the first of these three conditions produces it; that is, when it is due to wrong habits of life. The whole study of a cure is then told in one chapter, the title of which is the willingness of the patient to follow instructions to the very letter, and to be honest about it.

Most persons who seek the cure are sly, dishonest and scheming in their dealings with themselves and with those who seek to aid them; though they may be honest in all other dealings. They will break over the rules on the least temptation; a temptation that ordinarily a child would be able to resist if left to its own judgment.

To show what we mean by this sly method, we will cite the following incident: A woman who was prey to this disease of the nervous system, and who tried to make herself believe that it was due

to a bad heart, or bad stomach, or some other bad part of the body, but who in fact was a glutton at the table and between meals, got to such a state that she could not sleep nights. She had an accumulation of troubles which she visited upon herself and her husband, as well as on all her relatives, visitors and callers until she was voted a bore on account of her tales of woe. Her children grew up with pinched faces and sunken eyes, a reflex condition of the life they were compelled to live; and this glutton spent money and time with doctors and at sanatoriums, in the hope of finding a cure. She appealed to her relatives to take an interest in her case, and often made the remark: "Something will have to be done." A specialist was called to her aid. He told her that she ate too much, and she got angry and said: "Why, doctor, I eat very little. Indeed, I have no appetite at all." The doctor requested her to write down each and every article she ate for one week. This she did and omitted from it the following items: Nibbles of candy, amounting to over two pounds a week in small nibbles, enough to tear the stomach to pieces and ruin the intestinal canal as well as the heart, brain and lungs. Then there were nibbles of cake taken at meals, between meals, and at places where she visited. Then there were drinks of soda water, which she had forgotten; although she had been told that all charged water injured the colon and stomach as well as the liver and heart. There were rich meats, rich gravies, drugs, pastry, late lunches of babarous things, such as fried oysters, bits of sausage, doughnuts, pork, and all kinds of things that she just nibbled at, but did not pretend to eat. No wonder she did not have an appetite. In her report she avoided telling the truth. She could not charge it to growing insanity, for her mind was strong enough, as was afterwards seen. But she declared that the specialist did not understand her case, for he was treating he for insomnia when the fault was with the heart or elsewhere. With her brain capacity, which was of fair proportion, she could not summon up enough ordinary sense to understand that the heart responds to the condition of the stomach. So she dismissed the expert and began taking advertised medicines, until she was prostrate and about to give up. Then her husband, who had all the time been patient, told her in very plain language that she was a glutton of the nibbling kind, of the order that never had an appetite, but could eat up the whole house on nibbles, etc., etc. At first she cried, then went very properly into hysterics, then woke up and came to her senses. She re-

solved to cultivate the art of honesty; honesty with herself and with her doctors. After that she had nothing to do but to adhere faithfully to the accepted plan of cure which we published some years ago, and which physicians and experts have used very largely in preference to any other treatment. She got well and is well to-day. The heart trouble that was supposed to be chronic and constitutional disappeared, the liver got well, the stomach was repaired and the bothersome intestinal canal was free from trouble.

So great is the proportion of instances of insomnia that may be relegated to the first cause that we may safely say that ninety-nine cases out of a hundred are due to wrong habits of life. Whether this be true in your case or not, it is absolutely necessary that your habits be made at once to conform to the plan now to be stated; for if you are subject to insomnia by reason of temperament or incipient insanity, you will not find relief as long as your habits are at variance with the demands of nature.

Insomnia is the inability to fall asleep, or to remain in sound slumber during the night. In its worst cases the patient lies in bed as wide awake as if it were morning, generally dropping into a fragmentary slumber toward the end of night. This indicates a serious condition of the nervous system and must be checked at once, or the end is insanity, with a probability of suicide intervening. All victims of insomnia are or have been late retirers, and without a single exception, unless actually insane through it all, they have been reversers of the wedge-shape use of day. We cannot offer any hope of a cure where the patient is mentally unsound; for the hallucinations of morbid thoughts will play havoc despite the best efforts of medicine or regime. We can, however, check the breaking down of the mind by checking the disease of insomnia.

With the exception stated, which is not really this malady but another quite different, we guarantee a complete cure if the directions are followed. We have referred to the use of day as wedge-shaped. This figure must be clearly understood, or the quick and complete restoration of normal conditions can never be attained. If you will draw the picture of a wedge with the broad end upward and the pointed end downward, then mark the broad end morning till noon, and the middle noon till evening, and the lower third evening till slumber time, you will get an approximate idea of the meaning of the natural activities of a day of life. The victims of insomnia reverse this, and seek to force sleep upon them-

selves by drugs, than which no method of destroying the mind can be more certain. The graves of suicides and of the insane bear witness to this most irrational of all courses.

Nothing is more natural to a sound mind under normal conditions than sound slumber. Let all conditions be made normal, and a cure of this widely prevailing malady is as certain as that the next day's sun will rise. On the other hand, it is also possible to establish unnatural sleep; that is, under abnormal conditions, as when brought on by a drug or by extreme exhaustion. Whether the theory of the origin of sleep, as due to a fixed ancestral habit associated with the revolutions of the earth, is correct or not, the fact that the habit is a fixed one will determine the question of its necessity. It has been said by some scientists that, if the sun never set, nothing would need sleep; but there is so much evidence about us of special design that we must regard the setting of the sun as part of the plan of life suited to the actual demands of the animal kingdom.

There is no life that does not require sleep; and nervous life cannot exist without it. It is proved to be a natural requirement in the fact that the essence of life comes directly from the sun and wanes with it. Vitality begins to show increase in every species as the light of day sheds its influence abroad; but, when the orb declines toward the west all things, if led by nature, bow their heads and seek repose. Of course it is claimed by many nervous temperaments that they feel greater vitality at night after sunset than in the morning. This feeling is deceptive, for it is based upon nervous derangement and a discord with the principles of nature. Let any person pass the proper hour of retiring, especially in some engagement that wearies, and he will not have much strength the next morning; but let him attune his habits to the plan of nature, which alone is the only safe guide, and he will find that his vitality increases with the dawn of day up to high noon, and faintly wanes to the hour of evening. Not only is this true, but he will find his morning vitality fully four times that of his best evening or night vitality, unless he has mortgaged the former by a wrong use of the preceding day.

Any man or woman who is a victim of insomnia should lose no time in getting release. The wedge-shaped use must be at once adopted. If your time, your duties, your social functions, your convenience, your pleasure stand in the way of adopting the proper wedge-shaped use of the day, in place of its reverse, you cannot get

cured. No drug, no medicine, no treatment, no regime, no travel, no sanitarium, no climate can avail you aught; nature stands aghast at your defiance; she fixes the penalty, and you pay the price. This treatment can be laid aside unread. As stated, we guarantee a cure in every case where the directions are followed.

The first direction is to reverse the use of the day. By use is meant eating, reading, talking, listening, working, studying, and anything that taxes the muscles, the nerves, the thought or the attention. These, or such of these as you may indulge in, must be made top-heavy in the first half of the day, and die away to nothingness by evening. The plan of procedure is simple and will be stated so that every person may understand and adopt it with no real inconvenience. We do not propose to present any rule of conduct that is not capable of being undertaken immediately by every person of sensible judgment.

If you are suffering from insomnia, it is certain that you are now using the wedge with the broad end downward, or have done so in the past. Perhaps it is in one only of the details we have mentioned; it may be in eating, or in reading, or in talking, or in listening, or in some one or more of the several uses that the last hours of the day and evening may be put to. Leaving out the question of mental derangement, we will proceed to meet all exigencies in this matter.

When the meals of the day have been used after the wedge-shape, or even the hour-glass shape, the natural consequence is sleeplessness, if the broad end is at the evening meal. Some persons eat a small breakfast, an average meal at noon, which they call lunch, and a fearfully heavy meal late in the day or early in the evening, which they call dinner. Others eat a fair breakfast, a thin lunch and a big dinner. This is something of the hour-glass shape, or two wedges coming together at the close of the day. Naturally, a heavy evening meal will destroy some of the appetite for the next morning's breakfast. It also does injury to the health every minute of the long hours of the night. Muscle and nerve feeding dishes are excellent at morning when the enginery of the body is to be prepared for its daily task; but the same strong foods taken before a night of coveted rest answer the same purpose that coaling and firing the locomotive would after the run is over. The muscles and nerves are being driven all night by these same strong foods, and there is nothing to induce sleep except sheer weariness amount-

ing to exhaustion. Some may sleep through it all, if the waste has been very great during the day, as in the case of laborers, although experience teaches them that they cannot perform hard work on what they are going to eat so well as upon what they have recently eaten, and their heaviest meal is at morning or noon.

It is claimed that no case of insomnia has ever been found among those who work hard with the muscles. We do not pretend to say whether this is true in all cases or not. On inquiry among physicians who have had the most extensive lines of practice, and among specialists in this malady, we find it a fixed belief that day labor and sleeplessness are impossible. One of these doctors said: "I never had a case of insomnia among the working classes of outdoor laborers; I never heard of such a case, and I do not believe there ever was one. I do know of working girls who breathe bad air all day in stores and shops, and of clerks likewise, who have been unable to sleep at night after a long period of strain, but they are not in the laboring class. Toilers at night are possible exceptions, but they also are out of the regular class; yet I never heard of a case with them." This opinion has many times been confirmed.

Another physician, who had made a study of the cause of insomnia, says: "It is confined to sedentary people; those who lead an unbalanced daily life. Nature made the muscles for constant hard use. Eight hours a day of vigorous muscular labor is really required by every man and woman who wishes to be normal in all ways. When they won't obey this law they suffer. If it comes down to the question whether it pays in the long run to disobey nature, the solution is to be found in the answer. I put this to the test in the case of a wealthy gentleman, who offered me a large fee, really a fortune, if I would cure him of insomnia which was rapidly touching his reason. At the time he was distracted and miserable. A year before I had advised him to give less attention to business, particularly at night, and he said he was so situated that he could not neglect any part of his work. It was the case of a cow eating grass between the rails of a track; she refused to move, and the engine tossed her to one side badly damaged. This man would not leaves his business, and was very soon hurled aside by the growing malady; after his mind had sadly failed him in a number of instances, which led to greater loss than if he had taken the needed rest long before. I told him I would cure him of insomnia if he still had

enough mind left to follow my advice. He replied that he was unfit for anything else, and would therefore obey me. I told him to work out of doors ten minutes one day, twenty minutes the next, a half hour the third, an hour the fourth, and increase a half hour daily, until he was employing his muscles eight hours on each day excepting Sundays, always commencing at the earliest hour possible, but never later than six o'clock in the morning, and resting the whole evening. I knew that he was eating too heavily at his evening dinner, but I wished to learn if the day's labor would change this custom. It did. He ate a good breakfast. In three weeks he was restored to his full night's rest, and the worst case of insomnia which I had ever doctored was completely cured. It is a positive fact that no other treatment could have helped him. Had he taken medicines he would have met a horrible death, no one knows how." The lesson to be drawn from the foregoing case is twofold: First, those who will not adopt a natural habit because it is inconvenient to do so must suffer the consequences of obstinancy; second, the malady of insomnia never was and never will be cured by medicines.

We are assured that the physician above referred to got his full reward. The wealthy gentleman and the doctor are both Ralstonites in good standing, and the latter admits that he owes his success to the principles of Ralstonism. In another case a man of wealth and national prominence had been driven nearly insane by sleeplessness, had paid thousands of dollars to specialists, and had tried every known remedy, as far as he could, but the malady grew worse, and he was a haggard wreck. A physician referred him to Ralstonism. He asked: "What is Ralstonism?" "It is nature." We received a letter from him. We gave him the cure now presented in these pages. He obeyed every instruction as carefully as a child might follow the bidding of a teacher, and he was completely cured. He wrote: "The restoration to perfect health is complete. I sleep soundly every night. Your treatment required of me a daily plan of living that I might have found rather inconvenient before I began doctoring; but I wish to assure you that it was of brief duration, and was less troublesome and much pleasanter than any part of the doctoring. There is no reason why patients should refuse to adopt it even if slightly inconvenient. I enclose draft for..... to go into the general fund of the Ralston Health Club." His case is one of many thousands of others, and we quote more of his letter of gratitude than we other-

wise should, as we wish to show that he seemed surprised that a cure was possible without the use of drugs.

We have already stated that the wedge-shaped use of the day was reversed in every case of insomnia, and that its reversal, which means the big end at the close of day, may occur in such things as eating, working, thinking, and others that throw a burden upon the sytem. As the reversal is always found in the diet of a person who is troubled with the malady, this should receive first attention; and we have already led the way to its consideration by our reference to the subject herein. There are many physicians who claim to produce a cure of sleeplessness by nothing but the prescription of a proper diet. "Let the diet be right, and the logical result is sound sleep," says one of them. Yet, while this is true in theory, the activities of the day should conform to the diet. Physical work and outdoor life demand as a basis that there should be a good breakfast, and the latter is not possible after a big dinner of the night before; for a heavy evening meal clogs the system, stagnates the liver, exhausts the nervous strength, lowers the tone of the digestive organs, and renders the being unfit to demand or to receive a proper meal the next morning. The wonder is that there can be any sleep at all.

Let us commence aright. In doing so we shall gain a triple advantage. First, we shall avoid one of the worst errors of modern civilization, namely, a heavy meal at supper time. Second, we shall conform in an affirmative manner to the will and wishes of nature. Third, the avoidance of error and the adoption of right are sure to bring better health in every way. One woman, who subsequently threw herself into the river with her child, declared two months before: "You say that I must give up my dinner at six and take it at noon. I cannot do this, for it would be contrary to our habits for years, and would be inconvenient to others as well as myself." It is quite certain that had she followed instructions she and her child would have been living to-day. She had to choose, though she did not realize the fact. Nor did she understand that a light diet at the evening meal could have been adopted by her without affecting those who sat with her at the table. Each person may be the chooser of his or her own dishes from the supply at hand.

The proper diet for the insomniast is one of the quickest means of effecting a cure; and it alone will suffice in a majority of cases. But where the nervous forms are aggravated, the treatment should

be double; that is, the diet should be corrected, and all other details of daily habits should be made to conform to the laws of nature. We will now present the diet that must be observed. To begin with, it must be remembered that foods are divisible into three classes: those that supply muscular power in chief, those that supply nervous power in chief, and those that supply vital energy called calories or heating force. There is no food that is organized by nature that is exclusively one kind or the other, unless extracts are made of it. In every article of food the carbons or heaters are present; and as the system requires a much greater proportion of this class than of the other two put together, it would be impossible to arrange any meal with them not predominating. Nor can the lightest meal of the day avoid all of the other two classes.

The diet that is useful in this disorder must be distinguished from that which causes nightmare and violent dreams; the cure of such monstrosities being merely the return to plain common sense in eating. Many persons under the age of thirty never suffer from insomnia, no matter what amount of abuse they inflict upon their stomachs; but they are subject to dreams and often to nigthmare. After passing the age of thirty, or thereabout, they break down with insomnia. Sometimes a bit of indigestible food at the evening meal, as old cheese, mince pie, pastry, cake, game, pork, etc., may torment the nerves. All these matters belong outside the range of a treatment for insomnia, and may be adjusted by the simplest principle of good judgment.

DIET IN ALL CASES OF INSOMNIA.

The following diet must be adopted by all persons who wish a cure of sleeplessness, no matter whether the cause be errors of life, or temperament or incipient insanity.

There should be five meals each day.

The breakfast should begin at half-past six in the morning, a half hour after rising, and should consist of any of the following articles, from which you may make your choice:

Having drank about two glasses of water soon after you get up, you should now avoid drinking again until an hour after breakfast; but if you are thirsty you should drink what water you need before you start to eat. Then do not drink again until the hour after the meal is over.

After the water, take fruit. You can choose from the following kinds: The juice only of a sweet orange, scooped out with an orange spoon; or a pear; or a perfectly ripe and mellow apple of agreeable flavor; or a peach; or a nectarine; or a fresh apricot; or any other juicy fruit.

But do not take the nutritive fruits; that is, omit the banana, the fig, the date or the prune for the morning fruit.

Bread should always be the staple morning solid. It ought to be made at home with yeast, and baked for two hours, then kept fully twenty-four hours and served as you prefer, either lightly toasted or else plain, or in the form of milk toast or cream toast. The use of butter with the bread must be encouraged, as butter is essential to health, for it is the easiest method by which to secure animal fats. It is a sort of distilled animal production and has none of the objections of meat-tissue. Eat all the bread you crave. The fruit and the bread and butter, if taken in plenty, will not only sustain life, but will keep the body in its best health.

But potatoes, baked, boiled, or lightly fried without being made crisp, or served in any way that secures their mealy condition, will be helpful if all the rules are observed. No other vegetables are required for breakfast.

For meat, beefsteak, lamb chops, mutton, broiled chicken, fish, etc., furnish an abundant supply.

Eggs may be preferred by persons who do not care to eat meat, especially in the summer time. There are many ways of cooking eggs, and when complaint is made that the taste of the egg is disagreeable, it is due to ignorance in cooking or in eating it. For instance, let an egg be shirred, then stirred while hot, after butter and salt have been added, and little squares of toast dropped into it, and no person will find the taste objectionable. A single egg will furnish all the meat nutrition needed by any sedentary person, and two eggs may be taken by a hard worker. The egg is the hot weather meat, and should never be cooked hard.

The following are some of the ways of cooking eggs:

Boiled, steamed, shirred, scrambled, fricaseed, scalloped, poached, poached-with-milk, poached-with-peas, egg-toast shells, egg-timbales, egg-in-nest, buillon-eggs, egg chowder, creamed-eggs, etc. It requires no more time to prepare them one way than another, except in acquiring the skill by experience: and this variety will furnish sufficient change for a long succession of summer break-

fasts. Eggs must not be taken in any other form than those we have just presented.

No meats, breads, eggs or other articles of food or drink should be used except those we have described.

The meat should be well chewed, and no tissue should be swallowed.

The bread requires careful and slow mastication in order to be acceptable to a weak stomach. The practice of giving time to the eating of starchy foods must be encouraged.

No drink should be taken for breakfast unless there is a craving for coffee; and this should be weak and very hot, served with cream, but not sweetened. It may be weakened by milk that has been brought to the boiling point; but in such cases only enough coffee should be added to take away the milk taste, and the drink should be sipped and never swallowed in mouthfuls. Our purpose is to prevent a flood of liquid from entering the stomach and thus driving away the gastric juice which is essential for digestion.

Coffee must be cooked by the following process: Take coffee that is recently ground, but that is not too dark in color. The more finely it is ground, the better it is. Put it in the biggin, or percolating coffee pot, have some water that has just been brought to a boil, and pour it over the coffee; and it is ready to serve. This is all that is required. Further cooking draws from it the oils and poisons that do so much injury to the system; and re-heated coffee is a positive danger to the health. If you are to use coffee at all, use it in the way we have stated. Not one cook in a hundred knows how to prepare it, for the science of cooking is left to the ignorant classes when it really belongs to the intelligent men and women.

After making the coffee in the manner just stated, serve it weak, and as a flavor to hot milk, if you do not have a craving for it. If it distresses you as it does nearly all who use it, you should omit coffee altogether. It has a tempting and inviting flavor, and this leads people to drink it and suffer afterwards, and thus to repeat the process until the stomach is collapsed.

If you have a normal stomach you can digest milk; but if there are toxins in your system, milk is not liked and will curd. In case you wish to drink it, do with it as you should with the coffee, sip it, and eat between the sips, taking one sip, then some other food,

then another sip, and again food, and so on, and we will promise you that you will never find it objectionable or hard to digest.

It does not reach the stomach.

Hot milk flavored with chocolate may be sipped in place of the coffee, if you prefer. Thus you have several drinks as follows:

1. Coffee prepared as just stated, with hot water, and served with cream: to be sipped, not drank.
2. Coffee weakened with hot milk: to be sipped, not drank.
3. Hot milk flavored with chocolate: to be sipped not drank.
4. Cold milk: to be sipped, not drank.
5. Hot milk: to be sipped, not drank.

Tea must not be touched either hot or cold, weak or strong, iced or otherwise. It is sure to cause bladder or other organic trouble. It contains indigestible and poisonous tannin that gives a false comfort to the nerves, and leads to headaches, weak heart, low spirits and depressed digestion.

Iced tea is one of the most injurious of all concoctions.

Not more than one cup or glass of the foregoing drinks should be taken, and that should be very slowly sipped to avoid sending a flood of fluid to the stomach. No water should be taken at the meal.

But one kind of meat should be eaten, and the eggs are to take the place of all meat if they are used. Too much meat is eaten by Americans, and the intestines suffer for it.

A small bit of meat, or one egg is the limit for sedentary persons. As much bread as is desired may be eaten for breakfast, and no limit need be put upon the quantity of potatoes, if they are mealy and properly cooked.

If fish is eaten, omit the meat or the egg, and the same if fowl is taken; the purpose being to have but one kind of animal food eaten for breakfast.

Eat heartily.

Do not be afraid to eat all you wish. But at this meal only. The later meals are to be restricted as we shall see.

This is not dieting.

If you use the eyes in the morning before breakfast, as in reading or writing, take four malted milk tablets. They should be in the mouth before you begin to use the eyes. In case you get up more than a half hour before breakfast, take the tablets as soon as the teeth are cleaned and the mouth rinsed out.

THE FORENOON LUNCH.

At about ten o'clock in the forenoon take a slice of the bread referred to, have it toasted, and while hot spread it thick with butter, and eat. If hungry enough take two slices. Eat nothing else unless it be an apple that is very mellow, and the juice of which is pleasant to your palate.

THE NOON MEAL IN ALL CASES OF INSOMNIA.

The noon meal must begin with a soup or meat broth of some kind. The purpose is to stimulate the stomach and arouse the action of the gastric juices. Prior to the meal, if you are thirsty, you should drink a glass of cold water; and, at such intervals in the forenoon, you should have taken water; so as to come to the noon meal with the thirst quenched.

Consomme, Bouillon, Oyster Bouillon, Vegetable Soup, Julienne Soup, Chicken Soup with Vegetables, Gumbo Soup, Celery Soup, Beet Soup, Green Pea Soup, Puree of Split Peas, Asparagus Cream Soup, Pearl Barley Soup, Rice Soup, Puree of Potato, Vermicelli Soup, Macaroni Soup, Fish Chowder, Potato Chowder, Groats Broth, Lamb Broth, Mutton Broth, and extracts of beef in various forms. All the foregoing are made from the stock of soup which is the product of meat and is familiar to every housekeeper.

No other soups or broths are allowed. Here are two dozen, and any cook who wishes to furnish a variety of one kind a day each week can select the best seven out of the group. The thinner the soup, as to thickness of contents, the better it is, for it is not intended as the main food of the noon meal; although we have seen hungry invalids take so eagerly to certain well prepared soups that they filled up on them and were satisfied; eating bread with them.

The next course might be fish. We omitted the shell fish, as oysters and clams are not allowed, except the flavor of oysters in one of the soups.

If fish is to be eaten, then all other meat must be omitted, for the prevalence of animal food will not bring health.

If fish is to be omitted, then you will have the following meats to select from:

Boiled Mutton, Broiled Tongue, Roast Beef, Roast Steer, Roast Mutton, Roast Lamb, Braised Beef, Ragout of Beef, Ragout of Mutton, Scalloped Mutton, Roast Turkey, Braised Turkey, Tur-

key Souffle, Boiled Turkey, Roast Chicken, Broiled Chicken, Chicken Fricassee, Boiled Chicken, and Smothered Chicken. Very little should be eaten, and the suggestions of Chapter Thirteen in the book of Inside Membership should be observed.

Some game may be allowed in place of other meat, as follows:

Wild Turkey, Partridge, Pheasant, Quail, Grouse, Prairie Fowl, Woodcock, Snipe, Plover, Rail, Reed Birds, Pigeon, Wild Pigeon and Squab. They may be cooked in the various ways suggested for the sensible cooking of fowl.

All Lobsters, Crabs, Clams, Oysters, except when noted, Terrapin, and similar food should be avoided, as they are poisonous to humanity; sometimes their action being slow and at other times suddenly fatal.

Sauces should not be rich, and gravies must be simple and close to the native juice of the meat, or else not eaten at all.

Potatoes that may go with the noon meal are:

Baked, boiled, browned, roasted, hashed, creamed, fried without browning to crisp, mashed and stewed. This list allows a change of kind each day, and some to spare.

The vegetables may be selected from the lists and descriptions furnished in the book of Inside Membership, Chapter Fourteen. There is so much of value in that chapter that its suggestions should be fixed in the memory.

In the winter time when the green vegetables are scarce, and the body needs warmer food, the following may be made up to be served as cold weather vegetables:

Boiled rice, eaten with butter; macaroni; egg rice; boiled macaroni, eaten with butter; scalloped macaroni; baked macaroni; spaghetti, eaten with butter; boiled chestnuts; mashed chestnuts; squash, dressed with cream and butter; hulled corn; hominy, eaten with butter; and beans or peas, stewed, strained, and served with butter.

Ice-creams are not allowed in the High Regime, owing to the fact that the presence of sugar and milk or cream causes a very strong fermentation, which is a source of danger to a weak stomach. Experiments made in hundreds of cases have established this fact.

But sherbets, water ices and similar dainties are allowable. They should be made of the real fruit in season, and of the home-made fruit juices in other portions of the year. Do not buy fruit juices or drink them at soda fountains, as they are almost invaria-

bly made from chemicals, even where they are sworn to be straight fruit products. The United States Government has exposed this line of adulteration, as well as many others. Never buy any jams, canned goods, preserved fruits, etc., at any store, even where you can see them in the bottle, for where they are real they are held in chemical poisons that are injurious. Put them up at home.

In the warm season salads made from olive oil dressings are very beneficial, and may be made from fifty or more different foods.

No puddings and no pies, nothing made of cake, pie-crust, or any mixture of sweets and starches, sweets and eggs, sweets and milk or cream, or dried currants, citron, or anything that is disallowed in the previous chapters of this book, must be eaten at any meal.

For dessert in winter, the nutritious fruits, such as the fig, the date, the raisin and the banana, are permitted to follow the noon meal. In the summer time, the banana and sherbets, water ices, and fruits in their seasons, may be employed as desserts for the noon meal; and some of those that began the morning meal, except the orange or lemon, may be repeated if desired, or fruits from their class may be used, as pears in the morning before breakfast, and apples at noon at the end of the dinner; or peaches at one time, and cherries, pears, plums, etc., at the other time.

The foregoing noon meal is ample, full, varied, and full of all tempting things for the stomach of any person, well or sick.

If you are troubled with any other complaint for which you are taking treatment, and if the diet conflicts with this, let the allowable foods of both be used as a basis, omitting those that are forbidden.

Eat heartily at the breakfast, and sparingly at the noon meal. That is, come away from the table hungry; not very hungry, but feeling that you wish more to eat. This is the rule. Do not take more of the desserts than of the substantial parts of the dinner.

EVENING MEAL IN ALL CASES OF INSOMNIA.

Bread, as stated, for breakfast, may be taken with butter or in the form of toasts, and to such extent as it may be desired; two average slices being sufficient. Bread and butter make the best combination, and there is too little of it eaten in this country. Plain bread, properly made and kept, will soon be relished very much. We have letters from many persons who did not at first

like the idea of eating so much bread and so little of other things; but now the verdict is that the liking has become very strong. "I prefer bread and butter to cake or pie," is a typical letter from a person who did not at first think it possible to give up pastry.

Rice should always be eaten at the evening meal in some form. Rice is a light, easily digested and curative food. It may be taken with salt and a little milk, the patients being allowed to increase the quantity of milk to any extent they please. But rice and sugar must be avoided. The taste for rice and milk will grow rapidly, and sugar will then be regarded as too sickening, as it would be to-day if the stomach were not out of order.

Mealy potatoes baked are also allowed, dressed with milk and salt.

During the period of the year when it is not possible to get potatoes that are old enough to be cooked mealy, rice and butter at noon, rice and milk at breakfast and the same at supper, may be taken in place of the potatoes and as a substitute. Both are starchy foods, and both are easy to digest.

The difficulty, if any, with rice, comes from the gluey mass which it is apt to form in the stomach, but butter keeps the cells from adhering, and helps the digestibility. Milk does the same. The habit of eating rice with some other food, as a little of bread, and a little of rice, and so on alternating, will help the digestion. Under such circumstances it is the best of foods as far as digestibility is concerned. Steaming the rice helps to swell the cells.

Raisins and rice, on which butter or milk is served, make a very nice evening dish. Cook the raisins as well as the rice.

Rice with the juice of beefsteak, and well salted, is very valuable, and should be kept as an article of diet for a lifetime. It is used in cases of diarrhœa, and in convalesence from typhoid, and other fevers.

Rice and prunes, rice and pears, rice and peaches, rice and bananas, and many other forms of rice, will be found both appetizing and beneficial. These are all typical evening dishes, but may be taken on hot days at any meal.

The more rice you eat at the evening meal, the better will you sleep at night.

Whole tapioca, not pearl, may be taken, and also may sago and occasionally custards and custard puddings; but no pie-crust, and no cake, nor any product in which baking-powder is used.

Cornstarch, farina, sea moss, blanc manges and baked apples with cream are excellent articles with which to tempt the appetite at the evening meal.

Potatoes may be omitted at this third meal if there is no appetite for them.

From all the foods named as suited for the evening meal, you may select such as you wish, and omit the others.

BUT YOU CANNOT OMIT THE RICE.

The rice must now be depended on in proportion as you find the cure delayed. The evening meal must gradually curtail all other articles from those we have just named, omitting one at a time, until the malady is completely conquered, or until you come down to nothing but rice. It will not happen in one case in ten thousand that the rice diet will have to be used; and our experience shows that the disease has always yielded long before this single article of food had to be used alone at supper. Sudden shifting of the habits of eating is not advisable; and it is for this reason that we advise a slow gradation. If rice is to be eaten, let it be taken in the form described under the treatment for Faulty Nerves, where all the allowable supper dishes of rice are fully described and the manner of cooking described.

We now come to another branch of the subject, which we will present as the

HABITS OF LIFE TO BE ADOPTED IN ALL CASES OF INSOMNIA.

We come now to the treatment of the mind in the cure of insomnia. While it is true that the rice diet or the full diet as hereinbefore prescribed by us, will take away from the brain all power of hard work at night, especially after nine or ten o'clock, which is the proper time for going to bed if one is ill, such efforts should be assisted in other ways, so as to avoid abruptness of change. The very first thing to do is to put the big end of the wedge at the top of the day, and let the little end come down through the evening. This rule is the rule of life and health. It now is applied to the hours of arising and retiring. The later you

retire the more difficult you will find it to get natural sleep. At midnight the sun passes the setting direction and starts toward his rising. Vitalities are then preparing to awaken, although the first impulses of their return are not appreciable until after three o'clock. Slumber is most natural when it begins as many hours on the other side of midnight, namely, at nine o'clock.

To induce natural sleep the hour of arising for the patient should be not later than six o'clock in the morning. The question might arise, is it not better to permit sleep at any time rather than awaken the patient at six o'clock? The answer is, that it is better to allow sleep, of course; but if he is awake at any time between five and six in the morning, he should at once arise and go to work in the manner to be described hereinafter. Then, if there is a desire for sleep at any time after eleven o'clock in the forenoon, let it be indulged, as it will soon establish the "sleep habit." Again in the afternoon, if the feeling comes on, indulge it always. Then lie down at nine o'clock every evening, whether sleepy or not. Close the eyes. Remain in one position as long as possible.

It is not generally known that lying down with the eyes closed and the eyeballs rolled slightly upward, as they do in genuine sleep. is equal to seventy per cent. of real slumber as long as the body does not move a muscle, and the parts are relaxed. Yet this is a fact. A most refreshing rest is thus obtainable. Relaxing is of the greatest importance. A great physician discovered it for himself and could fall into the soundest slumber in three seconds. To relax it is necessary to lie as if every part of the body were as free from solidity as a jelly-fish. Raise the hand, and let it fall as though dead; then half the arm, then the whole arm, then the legs, and finally the head. Soon every nerve will feel the sympathetic harmony of slumber; the vital currents will be called into their centers, and a refreshing repose will follow, even if sleep is not secured at first.

If this plan is pursued every night at nine o'clock during the first three weeks, the genuine "sleep habit" will follow, unless you arise later than six o'clock in the morning or take too long a nap in the day. Remember that rest with the eyes closed, the eyeballs partly rolled up, and the body relaxed, is equal to seventy per cent. of actual slumber, as long as the body is still. To induce sleep at night the point of the wedge must taper away to nothingness; that is, all the heavy activities should occupy the first half of the day

and die away gradually into the first hours of the night. We have spoken of the value of work, and will refer to exercise as a better substitute if it is balanced. For this malady such practice should occur as far away from the night as possible; that is, early in the morning, so as to avoid muscular or nervous excitement just before evening draws on.

The earlier you rise in the morning the sooner you will conquer insomnia. But in any event you must not be up later than six, and your breakfast must not be eaten later than half-past six. This will make it very inconvenient for you and for your family; but your loss of sleep will come to such a crisis that a greater degree of inconvenience will ensue for all concerned. Not long ago a man asked his wife to have his breakfast for him at half-past six, so that he might try this cure. She replied that she did not propose to make a fool of herself. Two nights later the crack of a pistol was heard in the bathroom; and the woman is a widow. If the wife is not to be a helpmeet, in the name of all that is sacred what is she to be?

Self-denial is not an idle virtue.

It may be making a fool of a person to arouse the family at six in the morning, but it is the plan of nature, not ours; it is the decree of God, not man; for He who made the flowers to awaken on the impulses of the first light of day had the good of man in mind in the same law. The exact rules that help plants and flowers to grow apply equally to the life of the human body. If you give your roses and carnations, or any kind of plant life, the night for growth and for receiving vitality from nature, and close them up when the sun is climbing the morning sky, they will all fade, droop and become sickly. They will not be able to sleep. The first vitality of the day is the best for your body. Proof of this fact has been secured in over fifty thousand instances where men and women and even children have been saved by attuning their functions to the rule of nature.

After breakfast get some exercise in the outdoor air; and do this after each meal, except the last, which is the retiring lunch.

Get all the sunlight and all the outdoor air you can during the day. Avoid sitting as much as possible. Overcome all sedentary habits. Exercise, walk, work with your body at least a total of eight hours in the twenty-four until you are cured. These are not suggestions; they are imperative rules.

It is a good rule not to work or exercise too vigorously before a meal, so as to take too much of the nervous vitality away from the digestive organs. The activity that will give an appetite may, if made excessive, destroy it. But after the meal has been eaten the work or exercise may be increased considerably if there are brief periods of rest during its continuance. The object is to get weary after a meal without becoming exhausted. The practice should be kept up all through the forenoon at intervals. The best way is to rest a half hour after breakfast, then practice hard for a half hour, allowing one-minute periods of cessation every five minutes; then idle away the time or read or attend to the duties of the day for the next thirty minutes; then exercise for thirty minutes, and so continue until the hour for the noon meal.

The afternoon should be spent in outdoor life of some kind, where but little labor is required, as in weeding flowers, trimming shrubs, gardening, walking, studying nature, or other means of throwing off the cares and common routine of life. Then nights should have nothing in prospect. All we are saying and have said applies to invalids suffering from insomnia. Do not suppose that we are prescribing for those who are well. Time should run along heavily. There should be nothing going on in the evening until regular sleep can be assured. We are after a quick and permanent cure, and must get it by the best means at hand. Convenience cannot be considered when the mind itself is at stake. Dull hours, nothing to amuse or entertain, unless it is pure comedy, should be the only prospect ahead.

It is often claimed that there must be something to occupy the mind, or else it will go to thinking of the cares and anxieties of business or other matters. This may be true for a day or two; but the animal system of humanity takes on new habits easily, and the practice of sitting out of doors evenings, or lounging about, with nothing to do, will quickly establish a new habit. It is even possible, by lying down at nine o'clock every night, closing the eyes, rolling the eyeballs upward, as is done in sleep, remaining motionless and completely relaxing the body, to start the habit of falling asleep exactly at nine o'clock after a few evenings of trial, providing the diet is a natural one. No treatment can bring on sleep if a heavy meal is eaten in the place of supper, except in cases where insomnia is not a disease. Some persons can eat to gluttony, and yet sleep like a horse. They are not finely strung in the nervous system.

The quick brain, the sensitive temperament, cannot endure such monstrosity of abuse without paying the penalty.

Social habits should be discontinued if sleep is interfered with by them. Conversation, especially if interesting, taxes the mind, the nerves and the vitality. The worst cases of nervous disorder are associated with this one habit. Few persons realize that a sensitive brain becomes very active while indulging in a lively discussion, and is left weak after it. In a number of cases of nervous prostration, where specialists had ordered complete quietude and the patients had declared that they had obeyed implicitly, it appeared that they got worse all the time, and they were quick to lose faith in their medical advisers; but the doctors knew they were right and took occasion to ascertain wherein the patients had unknowingly falsified. They learned that, as a part of the "quietude," the habit of conversing rather excitedly for three hours at a stretch had been innocently included. Tests were made of the pulse before and after such a conversation, and proof was furnished that the heart was weaker, the pulse fluttering and irregular as compared with a real rest of three hours. Nervous prostration, like insomnia, is a relative of insanity; and the tests that apply to mental dethronement are useful in the other maladies. One of these is based upon the appearance of the pupils of the eyes. The patient who is suffering from insomnia shows very clearly, in this test, the effect of animated conversations. For such reason the brain should be kept as calm as possible, avoiding talking to others or being talked to.

In a few days, sometimes in four or five, the malady disappears. The dreaded insomnia is gone. Its leave-taking is often sudden. We can do nothing better than to quote from a very recent patient, who says: "I realized at the outset that I had a desperate case, one that was hopeless from the medical standpoint. I resolved to follow Ralston advice, as I had nothing to lose and my life to gain. I determined to follow every bit of your advice, no matter how trivial. I wanted to be cured. I neglected nothing. I was too far gone to think of convenience or any personal sacrifice. I could give up everything, and I did. The diet first gave me hope. I ate more rice at supper (which was my dinner until then) than you requested. The habit of thinking hard and long on any subject that fastened itself on my mind began to dissolve after two days. I could feel it slipping away from me. The sleep on the night of that day was a drowsy, broken, dreamy rest that surely must have

been a fight between nature trying to step in and bad habits hesitating to go out. It was delicious. The next night nature was stronger, and the night following I slept souldly, the first happy night of many weary months." This is a well-presented report of a permanent cure. In another case the patient said: "The diet did more for me than anything else. In four nights I was able to sleep as sound as a log." A business man wrote, in asking advice: "I have no faith in any treatment, yours or any other. You may as well know that I expect my case is hopeless." The same man wrote a month later: "I got sleep on the third night, more on the fourth, and was about cured on the fifth. Then I considered myself well; but two weeks afterward I worked hard all day and most of the night on my book accounts, and the following night I could not sleep a wink. I again tried your treatment, and got sleep in one night. I find it does not pay to abuse the health, but I am able to do so, and cure myself with your method." Yes, now; but there may come a day when wanton defiance of nature's plan will bring a quick penalty. Still it is almost always true that where a person lives in harmony with nature's laws most of the time, he may take chances occasionally. Scars heal themselves in healthy bodies.

We now come to the fifth meal, which is perhaps the most important of all. It is more a part of the system of habits than of diet, for its effect is like that of medicine rather than of food. We

THE RETIRING MEAL.

It is to consist of a bowl of broth, thin soup, or any meat-fluid that can be prepared, except that all canned or store soups and extracts must be avoided, as they analyze like urine and are hurtful. Have the broth made at home. Get marrow bones, or mutton, or chicken, and make a palatable but not heavy soup; thin in all respects except that it must have some good value. In it let rice be well cooked. Butter may be added, if the soup is too thin. The rice must not only be well cooked but must be free from a gummy condition, and there must be plenty of it; say, one-fifth in bulk of the rice. A cup and a half of this must be taken AFTER you have got in bed, and are settled for the night.

It must be taken every night.

There is no good substitute for it.

The nearest is a glass of hot milk, but there must be nothing in the milk. Next best is a lunch of seven malted milk tablets, all

taken after you are in bed. The soup or broth is so much to be preferred that you should make every effort to get it. Never eat crackers, biscuit, bread or anything else in the broth of soup.

WHERE THE TEMPERAMENT IS THE CAUSE OF INSOMNIA.

If you are not able to control the malady with the foregoing methods, your temperament is undoubtedly at fault. The plan of procedure is now to be somewhat varied. But in the first place you must have given the foregoing details a full and faithful trial for at least three weeks; although there is not the slightest harm in trying what is now to be given. The whole plan is as follows:

1. Adhere to every detail of the foregoing pages of this treatment.

2. Cultivate the art of devitalizing the muscles of the body. This requires that you learn how to make the body or any of its parts take weak or lifeless positions. First begin with the head; allow the neck to relax so that the head falls forward as in nodding. Do this a hundred time a day in practice. Then raise the arms and imagine that they have suddenly gone to sleep; make them fall soft and flabby as if no life remained in them. Do this a hundred times a day. Then lift one leg and let it fall in the same lifeless way; then the other; and repeat a hundred times a day. You are now ready to try this method while lying down. Observation shows that all persons who suffer from insomnia are in the habit of lying in a forced or strained and tensed position. Let the lifeless condition be given the whole frame. It is easily acquired.

3. Cultivate the art of indefiniteness. Insomnia sets everything up in the mind in a sharp and awfully definite shape. This must must be reversed, and the best of all methods is to study the constellations of the sky; for there is nothing that can compare with them in this principle of indefiniteness. Get any book that shows these constellations and see if you can pick out at least one every two nights or three a week. Go out upon some piazza where you are entirely surrounded by the night air; it will do you good. Take up the study of the southern heavens, which is the scene before which the whole panorama of the year passes in steady review and there secure as many of these star pictures as you can make out in the long sweep from the east to the west. It will bother you for a while. In cold weather, wrap up warm, and sit out from seven till nine each even-

ing; by which time you will either have made out a constellation or else fallen almost asleep. Now get in the house and to bed as soon as you can. See no one except the person who is to bring you the broth. Allow no information to be brought to you, and do not give any orders. We tested this plan in a large number of cases and the results were like miracles in producing sound sleep; sleep that lasted till morning. The night air is conducive to sleep. Stay out in it for two hours every night, and get right to bed as soon as you go in the house. Of course, avoid dampness and bad weather. High piazzas, or platforms erected for the time being, will serve the purpose.

4. Plot-making is the final step for the cure of a bad state of mind that is due to the temperament. This idea has served in holding the brain off from subjects that are bound to spring up against the will. The plot should be one and the same every night; it should be reviewed from the beginning each night. Put yourself in the plot as the central figure. Imagine yourself at a time of life when you are in demand because of qualities that attract; and on this basis build a story of an acquaintance with one who holds you in exalted esteem; and let the plot develop in such a way that you win fame, fortune, happiness, and all else that earth affords. Take all the liberty you wish with the facts or probabilities, and let every movement of the story be favorable to your triumph. This idea is somewhat recent; but for three years we have had it put to the test and with the most marvellous success. The mind that is full of rush and turmoil from the activities of a busy day will fall to sleep in about two minutes by taking up the same plot and going over all the details. It will never come to a climax. Then the trend of the thoughts will bring peace and a happy contentment to the brain.

In using this treatment, be sure to read every word again and again. One reading is not sufficient. A dozen readings will, we guarantee, give you new ideas and new light, new information each time. The purpose of this treatment is to effect a cure. It will do so if you adopt it fully and persistently. It is worth your while to try. It may mean health and even prolonged life to you. Do not pass by any detail slightingly.

The best physicians the world over have abandoned the use of medicines in attempting to cure insomnia. They are looking to nature and natural methods as the only source of hope.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 36

Influenza

INCLUDING

HAY FEVER, HAY ASTHMA, JUNE COLD, ROSE COLD, RAGWEED FEVER AND AUTUMNAL CATARRH.

This monograph

DOES NOT INCLUDE COLDS AND LA GRIPPE,

as they will be found fully discussed in the third Special Treatment, where much more space is devoted to them.

This malady, which differs with the various conditions under which it arises, is now becoming understood, although there is much yet to be discovered in both its origin and treatment. While it has been charged to pollen, flower dust, hay dust and other things, the main fact now known as certain is that it has its origin in a weakened nervous system, and is distinctly a nervous disease.

Its basis, therefore, is nervous weakness. This leaves the sensitive erectile tissue within the nose a prey to attacks from without, such as come from the pollen or dust of many flowers and grasses. This

flower dust has no effect upon persons who are not subject to the disease. The air contains a great variety of pollen during the months of June, July and August. This dust floats about in an invisible form, but may be collected on a piece of dampened glass and examined under a miscroscope.

On sunny days the pollen will rise with the hot currents of air that steam upward from the earth; and in their action they are favored by dampness. Thus when the sun is shining the danger of attack is increased. A heavy rain drives the pollen out of the air, and the patient finds relief for a day or more.

The season of attack is generally the same for the same person. One starts early in June, another early in August; and each year will, as a rule, bring a recurrence. The malady rarely ever appears before the first of June; but it may come as late as September. The frost drives it away; or the end of the particular season may do so, as when the June cold disappears with the departure of June pollen about the first to the middle of July.

Men are more subject to hay fever proper than women; while the latter are more subject to June cold. It attacks persons who are indoors much, such as professional people and those of sedentary habits, as well as those who tax the brain a great deal; although it is not necessary evidence of mental capacity. It is not possible to have the disease unless the locality favors it, and high places, mountains, and coast districts on which the winds from agricultural places do not blow, are free from it. It attacks the Anglo-Saxon race almost exclusively. England has twice the number of cases than any other country per capita.

Each season's attack begins by the itching of the erectile tissue within the nose, followed by continual sneezing, running of water and a depressing headache or dulness. From this beginning the inflammation spreads to the eyes, and may reach downward to the throat. The eyelids then become sensitive and itch. They should not be rubbed, as this adds to their sensitiveness; nor should the irritation in the nose be met by rubbing or pressure.

NATURAL TREATMENT.—Whatever may be the form of this malady, whether a June cold, autumnal catarrh, hay fever or what, the treatment is the same. That erectile tissue in the nose must be conquered. This can be done by keeping the vitality high and by outdoor life during the eleven months of freedom from the attack. During the latter, it is best to keep indoors and away

from the sun. After sunset each day the pollen will be inactive, as a rule, and advantage may be taken of the fact. But in the other eleven months of the year, outdoor life and sunshine in cold weather should be courted. This prepares the system for it and hardens the nerves against it.

The close relation between the genital organs and the diseases of the eyes and nose is being studied by investigators at the present time. It is well known that, when there is sexual loss from any cause, or when there is a drainage on the lower organs, the eyes show it by hollow lines. Thus the sexual act is always followed by such hollows. But they attend great loss of vitality from those parts, regardless of the act referred to. Leucorrhœa, weakness, prolapsus and any falling away of the vitality of that part of the body, will be attended by weakness of the eyes and nose.

In announcing this treatment in our book of Inside Membership we used the following language: "We have not always been able to cure rose cold or hay fever, although our treatment has reduced their severity very much." In other places we have referred to the fact that we are making new experiments all the time through our many regents and their aids, and we shall be pleased to report progress as soon as we have ascertained facts that are not now fully proved.

In the effort to cure hay fever, rose cold and similar forms of influenza, referring to those that affect the nose and eyes, we find that the first great step is to check all such weakness and losses as arise from the genital organs. If the man or woman is married, let there be a total cessation of all sexual indulgence during the weeks when the malady is present. Having given this advice a number of times in the past, and having had reports that great relief had resulted from this course of self-denial, we now ask our members who are afflicted with this trouble to assist us in getting further evidence on this subject in order that we may embody it in our future publications.

Influenza, in its more technical sense, applies to a general catarrh of the eyes, nose, throat, bronchial tubes and membrane surrounding the lungs; being accompanied by fever and acute symptoms. In one of its phases it branches off into what is now known as la grippe. But we believe that malady to be due to germs that are peculiar to itself. We also believe that the form of catarrhal affection that is present in hay fever and similar troubles is due to a miscroscopic

excitement of the membranes that are exposed to the heat of the sun, or hot atmosphere, or pollen, at a time when the vitality is low; but that germs are not necessarily indicated. The catarrhal flow is thin and watery.

Between hay fever and its kin on the one hand and la grippe and colds on the other hand is the serious affection which is known as common influenza.

This shows three or even four classes of attacks that are similar or related; counting common colds as the mildest.

But influenza of the general type is due to microbes, except that they are not the same as those that cause la grippe. In influenza proper they attack the air passages and extend more deeply than in either colds, la grippe or hay fever and its kin. They are likely to develop what is known as catarrhal fever, or pulmonary affection, or bronchitis or even pneumonia. In the early stages the treatment is the same as that given for la grippe in this book; and in the more serious stages it is the same as that given for pneumonia.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 37

Impure Blood

In this monograph we will include the treatment for loss of blood, deficiency of blood, weakness of the general body, paleness, chlorosis, and all disorders that are akin to deficiency of nutrition, or blood-growth.

Lack of blood not only means lack of life, growth and strength, but also that every organ and function of the body must get out of order and suffer, with only misery and death ahead. There may be too little bulk of blood; the blood may be too thin; the albumen may be lost or wasted; or, what is more common, the red corpuscles may be lacking. Too many males suffer from this condition; but, we are sorry to say, a much greater percentage of women and girls are victims of the malady. And it is on the increase. It is far more common to-day than thirty years ago; and farther back in time it was confined chiefly to girls and those who languished within doors.

While this condition appears in several forms having special names, they are all traceable to one general cause; although there may be a special aggravation of the system which leads to the distinct phase of the malady. Then the lack of blood may itself be the general parent of scores of other disorders. We know that the stomach soon gives way if the blood is poor, and that local treat-

ment is often useless as long as there is not blood enough to supply the organs of digestion with their needed vitality. In a few years the kidneys become poisoned; the heart droops until the circulation is too feeble to keep the body warm; the lungs become weak and flabby, so that a cold quickly develops pneumonia, consumption or some other fatal malady; and life is always uncertain. The skin, hair, teeth, eyes, ears, membranes, glands, bones, nerves and flesh show in a multitude of ways the sad results of a deficient blood supply, and hundreds of terms have come into use because of so many consequences of this one cause; which, itself, has a cause behind it.

One of the first indications is paleness, but this is not always a certain sign. Thinness generally follows; yet a bloated condition, or that of excessive fat may accompany it instead. The skin may have a pure paleness, often translucent; or it may be of a dirty hue which must not be confounded with biliousness. In a majority of cases impure blood is attended by skin eruptions, especially on the face and neck, and sores with thin, bloody heads, often quite small; while, on the other hand, there are many persons that have rather smooth skins with no sores or blotches, although they have impure blood.

To sum up the conditions that belong to this disease, we will say that it may be manifested in two general ways:

1. Lack of sufficient blood.
2. Lack of red corpuscles, or red material in the blood.

A person weighing 100 pounds should have ten to twelve pounds of blood if the quantity is normal. One who weighs 140 pounds should have from twelve to fifteen pounds of blood, or even more. There is no certainty as to the proportion, and it varies considerably. But when the blood itself is not of good color, the trouble is more readily ascertained. The main fluid is colorless; its name is plasma; and it serves as a river in which little disks float to all parts of the body. The disks are of two kinds, white and red. The white are builders, being the material out of which the entire body is constructed. The red disks have been regarded as useful in many ways, chiefly in the maintenance of vitality; but, to lay aside technical terms, we will understand them better if we call them *agents* that serve to turn the food we eat into the white disks, and to carry these white disks into every part of the body and there to build the new as the old gives way. So numerous are the

disks that twenty millions are formed with every breath we take, if we are in good health.

As a rule when there is a lack of bulk or quantity of blood the fault is in the loss of the white disks, or albumen of which they are composed; and the flesh suffers because there is not enough material out of which to build it. But when the albumen is abundant the red disks may be lacking and there is great paleness without much loss of flesh; and sometimes there is an accumulation of flesh but no color. The person is ghastly white and sometimes fat. In most cases the lack of red will cause a lack of albumen, because the former are not abundant enough to draw the latter from the food. This double condition is seen in girls from twelve to twenty, who do not know how to take care of the body. It is called chlorosis or green sickness, and is a form of anæmia that accompanies the age of puberty where the simple principles of health have been neglected. Most girls are troubled with chlorosis; and they spend a lifetime in recovering from the disasters to health and happiness which follow this unnecessary malady. A few propositions, stripped of their technical terms, may serve to give light to the subject, and, at the same time, guide you in the recovery of normal condnitions.

1. The plasma is the blood without disks, and is charged with water and digested food.

2. The white disks are food materials taken out of the plasma and made into albumen for the purpose of supplying growth and support to all parts of the body.

3. Unless the white disks are very abundant and are quickly formed, the whole body will be weak, the organs will suffer, and ill health will follow.

4. The white disks depend on the food taken into the stomach; and, when impure blood prevails, it is especially necessary that abundant food of the right kind should be taken at proper intervals; and that all improper food should be omitted.

5. Without plenty of red disks the white disks will not form rapidly, for the red disks serve to take the food into the blood and to build it in the body; and life is sluggish and stagnant.

6. The best food properly taken will be of little value without the aid of red disks.

7. Red disks depend upon pure, fresh, vital, active air inhaled deeply into the lungs. Indeed, it is not possible to form them in

any other way. Every physician knows that the chief object of breathing is to form red disks. The blood before and after a breath is quite different in color and condition.

8. Fresh, pure air is food and nutrition of far greater value than that which is taken into the stomach, and yet of a different class. Water, also, is food. No person can live on water and air alone; nor on any other element alone. Water contains oxygen and hydrogen. Air contains oxygen and nitrogen. The body is nearly nine-tenths oxygen, and nine-tenths of its daily food must be oxygen, which it best gets from the pure air. The flesh is very dependent upon nitrogen. Thus the air is the most valuable and important of all kinds of food; yet it is not enough, as there are certain fixed elements that cannot be omitted.

9. Human beings were intended to live principally in the open air; but they live principally in closed, stagnant, impure air. Many go out in the air, but do not use it; they breathe no more out of doors than indoors; like swimmers in the water who do not drink the water. We have seen anæmics walking on the broad piazza of a mountain hotel, not inhaling as much air as the catarrhal victim of a close sitting room. We have seen anæmics driving out in the fresh air, yet perfectly passive and helpless; sitting idly in the carriage, with pinched nostrils and compressed lips, unable to realize the value of the life about them which they take in the smallest doses possible. It is, therefore, important to understand that fresh air is not enough; that those who walk and ride in it may not get the benefit of it into one-fifth of the lungs; when, in order to get well, the whole lung capacity must be used, and a still greater capacity developed.

10. When you are out of doors in the pure air, you neglect to feed four-fifths of the lungs you have developed; and you have not developed one-tenth of the possible capacity of your lungs. In other words, you feed one-fiftieth, or two per cent., and neglect the other forty-nine-fiftieths, or the other ninety-eight per cent. No wonder you have impure blood. How much more serious is it if you do not get the pure air of outdoor life!

11. One of the most erroneous and most dangerous of practices is that of giving iron to persons suffering from impure blood. It is true that iron rust is red; but the red disks of the blood are made by oxygen and not by iron. Analysis shows that three big men in the best of health do not, all together, require an ounce of

iron for their entire bodies; or that one large man contains less than a third of an ounce of iron. This is so small an amount as to be almost unrecognizable. Yet the doctors go on prescribing this mineral as though health depended upon it. There is no proof at any time that the use of iron as medicine, or taken in mineral waters, has ever cured anæmia. On the contrary it is a well-known fact that iron in either of the above forms will destroy the lungs and lead the way to consumption.

12. Much ignorance prevails as to the source of iron in the system as well as to its necessity there. Take twelve strong men whose blood is red and full, and ask any doctor whence came the iron that is in their bodies. They will tell you that the iron came from the blood of meat, from medicines or from mineral waters of the chalybeate variety; and that it could not have come from any other source. But the men never drank chalybeate waters, and never took medicine. Then the iron must have come from the blood of meat, they say. What cattle, or sheep, or other animal from which man gets his meat, ever ate meat? The ox grazing in the field is full of rich, red blood; but he never ate meat, never took medicine, and never drank chalybeate waters. All non-meat-eating animals have redder and more wholesome blood than those that live upon meat. A comparison will quickly settle this fact.

WHAT TO DO.

Experiments have been made with certain results in two directions. One class of experiments was made for the purpose of testing the pure air question. The diet included meat in ordinary proportion, the other foods taken at the choice of the invalids; but they were made to live out in the open air as much as possible, and to *use* the air, to breathe it deeply and regard it as one of the essentials of daily food. In the case of a young woman who was suffering from chlorosis, and who seemed as pale as a corpse, the experiment was tried of an hour of life out of doors in the early morning, four more hours in the forenoon, four in the afternoon, one in the evening, and plenty of fresh air all night in an all-day ventilated bedroom; with the result that the functions of the body began to show a new life, the red disks formed rapidly, the color came to the face, the lips changed from a lake-purple to a beautiful red, and the life was saved. The manner of using the outdoor air will be explained later on in this treatment.

In the second class of experiments the purpose in view was to ascertain if the eating of meat, which has always been supposed to be the only supply of iron, was essential to a complete cure. It was found that in the absence of meat greater care was necessary in selecting other food; which being done rendered recovery fully as easy and as speedy as in the case of meat-eating. The open air life was essential in all instances. Without it there was no diet, no care, no treatment, no medicine, no waters, nothing at all that could do the slightest good.

The health of the body means chiefly the ability to keep all its parts in thorough repair through the supply of food properly selected, digested, assimilated and taken into every muscle, nerve, fiber and tissue of the body. Food is the source of all life and all health. Medicines supply nothing. The body is merely the result of what food has been taken. This is the plan of nature. No treatment, bath, sanitarium, drug, apparatus, drink, regime or device whatever, can build the body. The latter is nothing but food. Gold watches are not made out of sawdust and lead. Flesh is not made out of medicines, ideas or faith. What you put in you will get. What you sow you will reap. And herein common sense is the most potent form of intelligence.

Air when fresh and pure is the best of all food, but will not do alone. Yet to an anæmic it is more necessary than any other food. The northwest wind is the most invigorating to a person east of the Pacific slope; west of there the northeast wind is the best. Next comes the north winds; then all except the southeast, southwest and southern winds are next in value; but the last three are not to be disregarded, as they have their value. The first air of the morning is the best, if it is not malarious.

To use air as food, the purpose is to drink oxygen in air form, and nitrogen as well. The two are needed by the body more than any other of the elements. Nothing that the stomach can contain is as valuable as a full drink of oxygen and nitrogen, taken in deep draughts of air. The blood is quickly made if there is other food to meet it; red disks are quickly formed; the skin shows immediate improvement; color comes into the face; the heart is more vital; digestion improves as if by magic; and everything seems buoyant and full of pleasure.

The way to drink oxygen and nitrogen is to take a gentle breath easily, and let it flow out again as quietly as possible; no

effort, no hurry, no strain, no checking of respiration being necessary. Get out in the pure air and take a drink, then another, then a third, and so keep on from time to time until you have secured a hundred or so; but do not make yourself weary. If you find that you are able to pull in a deeper breath than usual, you may know that this is a sign that you are to get well. Progress toward health is marked by progress in deepening the respirations; and, until the latter can be accomplished, you will have no hope, and you may up to that time consider yourself incurable. There is no other way known to science, to doctors, to medicines or to nature, of getting red disks in the blood; there never was any other way, and there never will be. We have seen three days of progressive breathing of fresh outdoor air change dark, purple lips to a healthful red; and this is a clear indication of what is going on in the blood-system within.

When walking take a frequent drink of pure air, getting a very little deeper each time. It does no good to go suddenly to an unusual depth. Time is lost in that way. The deepening must be progressive, little by little. Persons who go to quick extremes never accomplish much, and always retard things. When riding or driving, do not sit idly; but take a drink of pure air now and then. Driving, or riding in a carriage, is but little better than idling indoors, unless you can employ the lungs in the way we have said. If you are seated on a piazza, or in the open air anywhere, take frequent drinks of pure air; always trying to deepen the respirations one by one. Never commence deeply. It is the gradual increase that accomplishes good. If you are exercising or playing out of doors, be sure to use the air. Most laborers use but little air; and they thus fail to get full value from their outdoor life; yet what air they get would do them worlds of good if they had proper food to eat. They keep their blood bad by an abominable diet. The foregoing methods of obtaining food in the form of oxygen and nitrogen from the air must be adopted regularly. It is true that the more hours a day you give to such drinking, the sooner you will note a change for the better, if other directions are followed.

Do not rest much indoors, unless you are lying down. Keep quietly and gently active. Avoid all kinds of reading, hard thinking and talking, as long as the vitality is very low, for such things keep you weak. Conversation, if earnest and rapid, will make you very nervous and tired. It takes much strength to talk to others;

and very little air gets into the lungs. Do not sit up late at night. Do not practice excesses. Any excess, any loss of power, any weariness must be avoided. You need every ounce of blood you can get. Give up all social duties until your malady has been conquered. Get an hour's sleep in the early afternoon if possible; or else a few minutes' rest right after the noon meal. Do not go to bed later than ten at night. When health is fully restored you can then abuse it, but not now. Death is too close.

In addition to what has been said thus far in this treatment you must live closely up to high regime as described in the book of Inside Membership which you possess. The diet there is exactly what you need for impure blood. Read and re-read that regime several times, as it contains so many facts that are helpful to you that you must become familiar with all of them.

If some daughter in your family is falling into this condition and is going into a decline, watch her. She has habits of which you are not aware. She is deceiving herself and you at the same time. She comes to the table with no appetite and you pity her; that is right; but her lack of appetite is due to that box of candy she keeps in her room, or to that piece of cake at which she nibbles, or to pickles and other things that are eaten without your knowledge. We have cited such cases in our book of Inside Membership, especially the candy habit. Since writing that book we have received many letters of thanks from parents for calling their attention to this matter; and we will quote from one of them, as they all bear the same train of thought: "You have opened my eyes. My daughter has been coming to the evening meal with no appetite and with a dull headache and yellow face. We had planned to send her to some sanitorium where she might recover, but the cost, twenty-five dollars a day, is almost more than we could easily afford. At the suggestion made in your book, we watched her and found that she was in the habit of buying candy on the quiet and eating it afternoons. We stopped this habit, and her appetite came back, and she has no more trouble now. Yet if I had not read the book we should have lost her, the way she was failing."

Millions of girls and women are failing in the same way and from the same cause—the abuse of the stomach. What right have they to exhaust the purses of those who work hard to support them, when they are solely to blame for their ill health?

These matters are carefully described in high regime.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 38

Loss of Appetite

In dealing with the question of the loss of appetite we must consider the person as having a strong stomach but an inability to take or relish food. This condition is very frequently met with, and indicates a wrong regime or a faulty selection of foods. By regime is meant the habits of life with reference to eating, sleeping, exercising and the performance of duties. By the selection of foods is meant the choice of those that are proper or improper out of the many at one's disposal.

If the stomach is weak or diseased, this treatment is not the one that should have been selected; of which ample notice was given in advance. If the stomach is not weak or diseased there is nothing easier of cure than loss of appetite. It requires three things.

1. A knowledge of what foods to avoid and what to use.
2. A knowledge of what habits to avoid and what to adopt.
3. A willingness to apply such knowledge in the effort to effect a cure.

In the first place let us see what should and what should not enter the stomach. The idea of taking medicines to tone up the stomach is wrong. What can any drug or any chemical do? Doctors try stimulants in the hope that the stomach may be excited to larger use; but it is the larger use that they seek to obtain. Over three

hundred physicians, many of them specialists in weak stomach and indigestion, were asked what good could be expected from medicines, and all replied that nothing could be gained, unless it was to urge the stomach on to do more work. This, then, is undoubtedly the key, and the only key, to a cure of this malady. Use increases the vigor, increases the size, the quality, the whole value of the organ of digestion; and we say positively that there is no other treatment known or that can be invented that will take the place of this one law. But the use must be right, adapted to conditions, and thoroughly judicious. Medicines may stimulate, but they do so at the cost of the stomach, and generally at the expense of the blood itself.

WHAT TO AVOID.

Foods Forbidden in Every Case.—All seasoning, except salt and butter. The latter must not be used in melted form, but must be spread cold and worked well in the food. Avoid all pepper, vinegar, oil, mustard, spices of every kind, especially nutmeg, cinnamon, allspice, and every known condiment. Avoid all bottled sauces, all dressings, all ketchup, all bottled goods, all hot stuff, all pickled goods, bitters, wines, liquors, all extract of malt, and everything designed to create a false relish or appetite; especially pepsin, peptonized goods, stomach settlers, headache drinks, drops, pills, powders, soda, syrups, medicines, aids to digestion, and the thousand patented ideas of the day. Nature got along very nicely before these things were invented; and then there was no doctor, no drug store, no canned goods, no bottled goods, no package goods, and no sickness. God gave the grains, fruits, vegetables, fire and water, and the means of making utensils; and perfect health is locked up in a close partnership with these agencies of the Creator's own design.

The following foods are also forbidden in every case under this treatment: Soups, gravies and sauces of all kinds, except the plain, strong soups we have already suggested. All bread, pastry, cakes, doughnuts, muffins, biscuits, rolls, and freshly made eatables of every kind, except those already allowed or hereafter given. All sweets, tarts, jam, gelatine, confectionery, candy and sugar, except as already allowed. All raw vegetables, such as cucumbers, cold-slaw, pickles, celery, radishes and the like. Sweet potatoes, jams, green corn, eggplant, tomatoes, cabbage, cauliflower, Brus-

sels sprouts, turnips, carrots, parsnips, and the like, except the fine-grained kinds when tender and cooked for a long time and then strained to get all fibers out. They are best in the form of soup we have described. Cured meats of every kind, including those deviled, smoked, dried, salted or preserved, whether fish, pork or other kind of meat. Crabs, shrimps, herring, lobster, salmon and terrapin, whether fresh or prepared. All fried foods of every kind; and all grease. Veal, except of good age, and then in broth; goose, duck, rabbit and all wild fowl. Tea, coffee, wine, beer, mineral water, malt extract, and all drinks not hereinafter given.

ALLOWABLE FOODS.

Except where strictly forbidden in the foregoing lists, all foods and drinks that are permitted in high regime in your book of Inside Membership may be taken.

HABITS.

All the habits of life must conform for a short time to the plan that has been found best for restoring the appetite. The first direction is to reverse the use of the day. By use is meant eating, reading, talking, riding, listening, working, studying, and anything that taxes the muscles, the nerves, the thought or the attention. These, or such of these as you may indulge in, must be made top-heavy in the first half of the day, and die away to nothingness by evening. The plan of procedure is simple and will be stated so that every person may understand and adopt it with no real inconvenience. We do not propose to present any rule of conduct that is not capable of being undertaken immediately by every person of sensible judgment. Some persons eat a small breakfast, an average meal at noon, which they call lunch, and a fearfully heavy meal late in the day or early in the evening, which they call dinner. Others eat a fair breakfast, a thin lunch, and a big dinner. Naturally, a heavy evening meal will destroy some of the appetite for the next morning's breakfast. It also does injury to the health every minute of the long hours of the night. Muscle and nerve-feeding dishes are excellent at morning when the enginery of the body is to be prepared for its daily task; but the same strong foods taken before a night of coveted rest answer the same purpose that coaling and firing the locomotive would after the run is over. The

muscles and nerves are being driven all night by these same strong foods, and the result is that the refuse is clogging the system, while the sleeping hours are robbed of their healthful rest. The body arises in the morning wearied, tired, nervous, listless in every function, and almost loathing all food.

The material that clogs the system from the habit of eating a heavy meal at the supper hour is in the way. It stops all activity of the liver, it chokes the veins, it depresses the stomach, and it takes away all relish. Not only in the bowels is it in the way, but the circulation of the blood is directly tainted by the bowels. A bad taste comes to the mouth from this process. It is sure to destroy the appetite. Some persons with sound teeth often have bad breath, and this is the explanation of that trouble.

The habits must be reversed. Have the morning meal the heaviest, and that of the evening the lightest. There are many physicians who claim to produce a cure of sleeplessness by nothing but the prescription of a proper diet. "Let the diet be right, and the logical result is sound sleep," says one of them. Yet, while this is true in theory, the activities of the day should conform to the diet. Physical work ond outdoor life demand as a basis that there should be a good breakfast, and the latter is not possible after a big dinner of the night before; for a heavy evening meal clogs the system, stagnates the liver, exhausts the nervous strength, lowers the tone of the digestive organs, and renders the being unfit to demand or to receive a proper meal the next morning.

IN EXTREME CASES.

To create an appetite for breakfast, omit the evening meal; eat nothing after noon time; and when a good morning appetite has been established, do not rob yourself of it by going back to the same errors; but resume the other meals under the plan of high regime.

Outdoor life is of the highest value; but it must be a life that lives in and uses the air; not one that is part of the light and little of the atmosphere. There are three prominent methods of respiration; that of the chest, that of the diaphragm, and that of the abdominal action. The last has been called by the name of the action employed. In the art of voice training it is not the best; and is useful there only as a means of inviting pliability and flexibility of the muscles involved in the most artistic methods of respiration.

But in seeking to give health to all organic life within the body, no surer, quicker and more permanent means could be employed than that of abdominal breathing.

It is acquired best by lying down after a meal and taking the easiest breath possible, whether long or short, allowing the stomach to rise as you inhale. Then press the hands upon the abdomen and lower it as you breathe out. After a while you should be able to distend or stretch the abdomen on every inhalation, and depress or contract it on every exhalation. When this can be done, you will find that you are reversing the ordinary habits of breathing; for there is no doubt that you contract the chest on the outgoing breath. This you can prove by saying "Far" in a full whisper, emptying the lungs instantly. Watch any other person do the same, before calling attention to abdominal contraction.

The next step is to learn to contract the abdomen on each exhalation and expand it on each inhalation while standing; then while walking; and the final step is to learn to make the action each way very full and complete. This means chiefly to establish as much range or extent of movement of the abdominal wall as you can between the contraction while breathing out and the expansion while breathing in. This is very important. On the first day or two of the trials there should not be much out of the ordinary, if the effect is to make you dizzy, as is quite usual. Dizziness means that your lungs are weak and of very limited use, and the early exercise taxes the circulation of the blood and brings a faint pressure to bear upon the brain. Day by day all these signs will disappear as the lungs grow active. Then must come the grand struggle to bring all the organic life of the body into splendid health; and this part of the battle is won when you can take a very long, deep, silent breath and stretch the abdomen, and follow it by a long outgoing exhalation while contracting the abdomen. The difference between the two positions establishes range, and the longer the range the better the health of the stomach. Keep the clothing loose. If the muscles are stiff, it will take from three to seven days to *start* abdominal breathing.

Now let us apply this excellent treatment to the stomach. Having made up your mind to follow all the directions given herein, from the first page to the last, as to food and everything, you should, after a rest of ten minutes following a meal, go to the open window or out into the air and there practice abdominal

breathing in full range for fifteen minutes or more, the longer the better, if you do not catch cold. Keep this up three times a day and note the rapid strengthening of the organs of digestion.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 39

Leanness

If the matter of excessive fat or excessive leanness could be settled solely by diet, it would be a great relief to hundreds of thousands. That diet is the basis of every treatment cannot be denied; but leanness may remain when the foods are properly selected, and nothing should retard the accumulation of flesh. Here are the causes of leanness, any one or more of which may be applicable to your case:

1. The food may be insufficient.
2. It may be improper in itself.
3. It may be proper in health, but not suited to your condition.
4. The habits of eating may be erroneous.
5. The food may be badly cooked.
6. The stomach may be out of order.
7. The food may be digested, but not assimilated.
8. The nervevs may be out of order.
9. The lungs may be deficient in their work.

No malady is so dependent on other treatments as is this condition known as leanness. In many cases the use of some other treatment as a start or basis for this has resulted in the body taking on its normal functional life, to which a special diet is added, and nothing else is required. Thinking that this may possibly be your

greatest need in case you are too lean, we will suggest that you look into the following inquiries:

Are you very nervous? If so, it is generally true that a nervous person cannot take on flesh or fat. You should first adopt treatment number eight for faulty nerves, which you will find in this book.

Assuming that you are of healthy nervous temperament, and that you do not require the treatment just referred to, the next inquiry is this: Are you constipated? If so, and you are not nervous, you should seek aid from the second treatment; but not both at the same time. The inactivity of the intestines causes the food to ferment and thus keeps good nutrition from the blood and general body. Remove the condition as soon as you have cured your nerves in case they require attention.

Perhaps your stomach is out of order. If so you need number six. You cannot always tell by the pains and discomforts of that organ whether the trouble is there or not, for what is called blind indigestion is the most dangerous kind, and is not felt in the stomach at all.

In this way look through all the forty-four special treatments and see how many of them are needed. Use but one at a time, for as soon as you get cured of the most serious fault you will often find that all the other troubles will have disappeared. This is strange, but is quite true.

Nervousness is the first and most frequent cause of leanness. It may be due to other causes itself than that of faulty nerves, and this you can easily determine by following the treatment for this trouble. Until you get the nerves in their normal condition it is useless to seek to build a heavier body by the aid of diet.

As soon as the nerves are controlled, the next step before trying the diet is to develop the greatest possible range of respiration. This is done by trying to see how much air you can exhale, by pressing the abdomen in as far as you can; then filling the lungs and allowing the abdomen to expand all it will. This exercise must be practiced a hundred times each day on an empty stomach, and never when there is food in the stomach. It must always begin with a long exhalation attended by pressing the abdomen in until there is a deep hollow in the front, lower wall of the torso. This exercise, if persisted in day after day for months and very many times each day as directed, will of itself do more towards in-

creasing the weight than all other aids combined. It has been used more than any other method. It fails only when there is a faulty condition of the nervous system. Study it out and adopt each and every detail of the suggestions. We might write a book around this one idea and sell it as the great secret for the cure of leanness; but it is not to be depended upon unless the nerves are normal.

Slowness, but steadiness in all activities, should be acquired; for it is known that quickness is one of the causes of leanness, as it saps the nervous vitality.

The diet should include the following plan of eating:

1. Use the foods that are allowed in all three of the regimes, which is really using the foods of the third regime, for that plan includes the first two regimes also, as far as foods are concerned.

2. In addition to this line of eating, adopt the suggestions which are made as follows:

On arising in the morning, after the mouth has been rinsed and the teeth attended to, sip a glass of milk, into which a tablespoonful of powdered malted milk has been stirred until it is all dissolved; allowing each sip of milk to remain in the mouth until the glands have absorbed it all. This will keep it from entering the stomach, or at least prevent most of it from getting there. After this take a glass of cold water. Drink at all times when there is the slightest thirst, but drink slowly so as not to flood the stomach. The purpose is to allow the water to pass into the blood through the mouth glands and not by the stomach.

Before each meal, and again just as you get into bed for the night, repeat this drink of milk and malted powder. It will give you five glasses every twenty-four hours. Do not drink water before, but always after the milk, and when thirsty between meals. Drink a little more water than you need for quenching thirst. Never pour water or any fluid into the stomach; this rule is of the highest importance. The reason is this: It is necessary that you get all the benefit possible from the food you eat. If while eating you send cool or cold water into the stomach the latter will at once contract and squeeze out the contents, which will depart before digestion or even maceration. This will keep you thin in spite of all other efforts. Never flood the stomach. Let all fluids rest in the mouth and throat, and you can learn in

a few days to hold them in either place. The glands will pass them into the blood.

The breakfast, noon meal and evening meal may be the selection that you may choose to make from the three regimes.

A mid-forenoon lunch and one in the afternoon will be allowable, if taken of any of the wholesome foods; and it does not matter much what you select, so that desserts and rich foods are avoided on an empty stomach.

After each meal take four of the chocolate candies, creams or caramels that are recommended in your book of Inside Membership in chapter sixteen.

NEVER TOUCH ANY OTHER CANDIES.

Never take them at any other time than just after each of the three main meals of the day, as they will injure the liver and hurt the kidneys, the heart and the stomach. Remember this. The candies and sweets of chapter sixteen of Inside Membership are the best in the world, and should be home made or else made by someone in whom you have faith, and who is not weak-minded enough to buy confectioners' sugar, starch or glucose under the idea that pure ingredients are being secured. Get the sugar at your grocer's, and the chocolate should be of the tried and tested old kinds, such as Baker's, Epp's, Bartlett's etc., for impure chocolate is hurtful; and there are persons who are subject to liver and kidney troubles who cannot use any chocolate except the plasmon, which is made by the Plasmon Food Co. of New York City. It tastes like ordinary chocolate, but is free from the troubles suggested.

Never eat candies, sweets or any dessert except when the stomach is full with wholesome foods; avoid all such things at other times; and take them within a few minutes after the meal, never at any other time. This rule must not be broken even to nibble at some dainty.

Remember also that the tendency of meat-tissue is to make a person lean; and of fat is to make fat. It is well to eat fat meat, fat soups and other dishes made from such food; but the eating of much lean meat will offset the tendencies of the fat. Therefore it is well not to swallow meat-tissue at all. Chew it until all the good is secured from it and let it leave the mouth as it went in.

Acids, vinegars and sour fruit are not helpful in this condition. They take the best elements out of the blood, the red corpuscles that are needed for building up the body.

SLEEP.

After each of the three main meals of the day, lie down and rest upon the back with the eyes closed and all the body devitalized; that is, left to fall into a flabby state. Remain in this position for fifteen minutes.

Go to bed before ten o'clock each night, and get up before seven each morning. This habit brings the functions of the body into normal relationship with the forces of nature from which all life gets its vitality.

Avoid senseless measures for gaining flesh.

We have seen so many persons change from the condition of what they call "skin and bones" to that of normal flesh, that we do not hesitate to say that the following methods will accomplish such results without failure in any instance where strictly adopted. The most foolish of all attempts to change the condition of the body is by the use of medicines or stimulants. Some physicians advise beer or malt extract, both of which are enemies to the kidneys and may develop Bright's Disease very suddenly. Such physicians may be well suspected of owning stock in breweries. The latter pay very large dividends, and seek a constant increase of business by every method that ingenuity can invent. They do not hesitate to present physicians with stock-shares in return for their co-operation in extending the use of beer. The same is true of the distilleries. It is safe to avoid employing a doctor for any purpose who advises the use of beer or liquor. If he is not honest in this matter, he cannot be trusted in any. If honest, he is ignorant of the dangers of the beers and liquors now on the market, and is also ignorant of the most modern methods of curing diseases; in neither of which cases do you want him.

Now after the right diet has been selected, it may turn out that digestion and assimilation may not ensue. If this is so it is due to lack of sufficient secretion in the stomach and especially in the small intestines, for in the latter the fat-producers are really digested. These secretions must be excited naturally and not by artificial means. Bulk will stretch the stomach and give it both excitement and exercise; while "bitters," stimulants and other de-

vices merely excite it without giving it exercise or stretching. Bulk must not be too diluted, as in the case of milk, or of water, for the secretions are not then invited in. Milk should be salted if it curdles; and as much as a pint may be taken at a meal, either morning or noon, if other food is taken with it. Water dilates and stretches the stomach at its expense; but a plate of strong soup, having vegetables and meat juices in it, will help very much to exercise and stretch the stomach. The longer the cooking the more digestible is anything starchy, whether vegetables or grains. We have already named enough for the noon meal; but it must be borne in mind that our purpose is to furnish a treatment that will arouse the stomach to full, healthy action; that will stimulate it naturally, not artificially; and will give it tone without the use of drugs. These results are absolutely necessary; and the only question is, will you seek them by medicines with their long train of failures, or by nature with the certainty of success unless you become indifferent?

Bulk may be obtained for stretching and exercising the stomach by rice and milk with salt or sugar, according as the one or the other is more agreeable; and the eating of a large quantity of rice, or rice and milk at noon, is advantageous; or of a medium quantity at the evevning meal. It is not well to stretch the stomach at the last meal of the day. Then bulk may be obtained by the vegetable soup; but the coarse, fibrous vegetables should be sifted through a sieve fine enough to hold back all stringy parts, and large enough to pass all the rest of the vegetables. The stools, or bowel excretions of persons suffering from indigestion show pieces of tough vegetable fiber and chunks of meat wholly unaltered; which explains the distress as well as the weakness that attend the effort to digest food.

To excite the gastric juice to flow into the stomach is the key of any good treatment; and this end is best attained by the saliva of the mouth when mixed with dextrine or with any foods of the starch list, after they are thoroughly cooked and excessively cooked. Saliva in the form of spittle is not an aid to digestion, but rather a hindrance to it. Sometimes acid, but generally alkaline, it swings from the condition of empty saliva to that of a rich juice in combination with food. Its chemical change is instantaneous and surprising, as may be seen by analysis of the saliva that comes from gum-chewing, which is an injury to the blood; and the

analysis of saliva after a piece of toasted bread has been well chewed. The latter is one of the most valuable and effective agents for exciting gastric juice in the stomach that is known; in fact it has no equal in nature or in medicine. In a series of experiments we gave small squares of toast, just a mouthful each, to six persons at different times, when suffering from distressing attacks of indigestion. The direction was to "chew and retain the toast in the mouth as long as possible and not swallow it until it could be held no longer." In every instance the relief was immediate; and one woman who never could find anything to help her said, "I seem like a new person." With a fair degree of attention to other matters, any man or woman who is afflicted with weak stomach or indigestion may be as certain of a cure by this remedy alone as that to-morrow's sun will rise. But we must not stop here. Let us make the cure complete and speedy.

Every mouthful of food that enters the mouth must stay there as long as possible; it must be macerated, masticated and salivated. This applies to meat, bread, vegetables and everything else that enters the system, except mere liquid. No solid, however small, should be swallowed; all must be reduced to a fine pulp by the teeth, tongue and palate, all of which are constructed and intended for this particular purpose. Every possible shape of the teeth has been made by nature to cut, tear and grind the food; besides which, the best digesting fluid, the saliva, has been provided for the mouth. If there were no carelessness, no haste, at this, the beginning of digestion, there would be fewer cases of dyspepsia. The first cause of all, as we have stated, is inactivity of the stomach; but all physicians who have made a special study of this one disease, describe such first cause to lack of secretions in the stomach; while one is of course the result of the other.

Reaction following hard work, or hard exercise long continued, will generally build up a thin body, provided the diet and other habits are in conformity with the principles of this treatment. It has often proved the one thing that has held back the development of flesh, and we therefore suggest that, if you do not succeed with the plan already stated (and you ought to find it sufficient if faithfully followed) the use of physical culture or vigorous free movements should be adopted for a few weeks, then absolute rest be taken for as many weeks as you gave to the exercise. The latter must be kept up for about two hours a day and weariness of the

most severe kind should be brought on; omitting all of the light step movements of the system, as they tend to keep the body thin. The best system is that known as Ralston Culture, which is taught all over the world at the present day.

The foregoing treatment covers all possible cases of leanness, and a cure of this condition is certain if reasonable attention is given to the directions; but if you glance over them and adopt here and there a few ideas, you may expect to find the progress slow. It is much better to be thorough and thus secure the results which you seek.

There can be no failure under those circumstances.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 40

Liver Troubles

The liver is the largest gland of the body and weighs from three to four pounds. It is a clear example of the economy of nature in managing the complicated functions of the body. It secretes *bile,* which is needed by the food to aid digestion. This bile is drawn from the dark, venous, poisonous blood. If the liver fails to act, the blood is at once poisoned by reason of the presence of this fluid, which should be removed as fast as possible. Sometimes the liver acts slowly, and the blood shows a muddy hue; at other times this gland increases in size, secretes too much bile, and continuous trouble follows; and again the liver itself becomes diseased, and the general health is attacked. If the action of the liver in secreting bile is totally suppressed, death follows in about ten days, preceded by a condition of sleep.

The most important step to be taken in the cure of this disorder is to keep the liver active. When there is food in the system the bile is more active, and thence proceeds out of the body. This is the most effective means of producing activity of the gland. A person who rises early in the morning and exercises to some extent for an hour or two before eating will have excited the blood without giving the liver an opportunity of disposing of its bile with the excretions; the result being that what bile is made active is reab-

sorbed into the blood, and the latter is unable to part with its venous or poisonous condition.

The old theory that the stomach needs rest was pure guess-work. Every fact in nature relating to digestion disproves this theory. More liver and bilious troubles are due to long waits between meals than to anything else. No greater sin against health can be committed in an ordinary way than to eat in the evening and give the stomach no work to do until late the next morning. Two things only in the act of eating may hurt the stomach: one is to overload it, the other is to give it improper food. But eating is a law of health; and, if the food is always wholesome, a person could eat every minute of the day and night so long as the appetite remained keen.

Another absurd notion of long standing is the belief that rest is always a help to the stomach. It is true that the appetite is whetted by the pangs of hunger, but delayed hunger injures the stomach. A person who should go without food for a whole day would be hungry; but the stomach would be too weak to digest as large a meal as usual. We know of boys who prepared themselves for a great dinner at Thanksgiving time by eating very little for a few days before, thinking to "hold more" on the day itself; but the semi-fasting developed only hunger, and when this was satisfied the stomach showed its weakness.

The rule is this, and nature stamps her approval upon it in many very emphatic ways; wholesome food can be eaten at any time of the day or night, and as often as the stomach cares to receive it. Is the mature stomach weaker than the babe's? An infant eats frequently, and, by an examination of a large number of cases, it is easily proved that the babe that feeds most frequently becomes the healthiest child. Mothers make grave mistakes in this direction.

The liver is peculiarly located; its upper surface touches the diaphragm, the muscle which separates the lung cavity from the stomach and abdominal cavity. The liver is on the right of the stomach under the rib bones; its function being to secrete bile and other products. The countless little cells are connected by ducts of various sizes until they reach the largest one, or bile duct; and this empties its contents into the gall bladder, which serves as a storage house for the bile. Food is not digested in the large stomach, but in the duodenum, or second stomach. The former is a churn where the food is made into a pulp, is properly mixed with the juices re-

quired in its preparation, and is then passed on to the duodenum to be digested and assimilated. If we use the word digestion to mean churning and mixing, then it would apply also to the action of the larger stomach.

As soon as food enters the duodenum, its presence excites the flow of bile into this little, but very important, division of the stomach. If the fluid does not come in quantities sufficient for the needs of digestion, there is stagnation and disease, and many serious complications at once arise. In the first place, the special circulation which is assigned to the system of digestion is impaired. The liver itself depends for its health upon a proper supply of nutrition, which must come from the food after it has been assimilated and turned into blood; the lack or deficiency of which causes the liver to become still more inactive. Bile is a valuable disinfectant needed by the intestines to keep their contents from sending poisons into the blood. The lack of it soon leads to derangements of the whole system.

Under the effect of the poisons in the blood, due to bad food and to unwholesome drinks, the organ may become inflamed, may soften or degenerate, may harden, may enlarge or may shrink. The formation of gall stones is due to similar causes. When the liver is acutely inflamed abscesses are formed, pus is dicharged and an intermittent fever follows. There is but one prevention and but one cure; and that is regime, consisting of exercise, pure food and plenty of outdoor air. The liver, more than any other organ, is aided by the action of all the functions, and an unusual amount of fresh air. To be out in the fresh air is not enough. It should be apparent to all that the *use* of the fresh air is more important than its presence. Breathe it constantly and deeply.

New habits can be thus formed.

The stomach must not be allowed to remain empty more than an hour at a time after breakfast, and not more than ten minutes after rising in the morning. To move about with an empty stomach is sure to invite the bile into the circulation and the poisons will reach all parts of the body.

On arising in the morning take a thorough washout of the mouth and teeth, cleanse the latter, drink a few drops of lemon juice in a little cold water, then drink a glass of milk, or else take four malted milk tablets, and a very mellow apple of a flavor that suits your palate exactly. This will give the liver some food to work

upon. If these things are not convenient or are not to your liking, take a slice of toasted bread not buttered and the apple.

At breakfast time eat only the best of foods, and avoid all that is sickening or unfit for the stomach, as stated in the list to follow.

In the middle of the forenoon take a lunch of toasted bread not buttered, with an apple as before. Never eat crackers, biscuit or any package goods.

Let the dinner and the supper be light, and take a mid-afternoon meal of toasted bread and an apple.

Just before retiring for the night take a bowl of broth with rice.

Be careful to keep the system free from

BILE.

The main duty of bile is to aid in the emulsion of fats; that is, to enable them to pass out of their animal nature into a semi-milky form and change readily into the fluids of the body. Fat, when taken as food in the mouth, is not much affected by the act of mastication; nor does the stomach digest it. It passes out of that organ into the intestines, where the bile, assisting the pancreatic juice, acts upon it and breaks it up, completely changing the nature of most of it. When bile is absent or does not flow freely, the fatty foods form gases, become putrid and give out offensive odors. Many persons are charged with having bad teeth, when the foulness of their breath is due to the trouble with the bile; which, despite the fact that it is below the stomach, is forced back into the circulation. The same is true of offensive odors at and about the region of the lower stomach, or duodenum.

A bilious attack is a familiar phrase to-day; but not so common as it was a few years ago when catarrh of the stomach, gastritis, and constipation were classed under that title. Now the name is applied only to one of three cases:

1. When the bile is diminished below the normal quantity.
2. When the bile is increased beyond the normal quantity.
3. When the bile is altered in its character.

Any one of the three foregoing cases may constitute a bilious attack. The fact that the evacuations are of dark color, or are of light color, cannot be accepted as a sure guide. Sometimes they pass through so quickly that there is no time for the coloring matter of the bile to mingle with them; or it may be the case that the usual amount of

bile-pigment has not been reabsorbed into the blood, and the color will be deeper than it should be.

A bilious attack is accompanied by jaundice, but the latter passes away with the disappearance of the former. The difference between the two may be seen by comparing this with "Jaundice." Under a bilious attack the digestion is at once interfered with, the theory being that the bile, not circulating in the intestines, is taken up into the blood and reaches the stomach through its juices, where it stops digestion. It is also known that the bile comes backward into the stomach by regurgitation.

The blood becomes vitiated by the lack of emulsion of the fats, and by the putrid character of them when not acted upon by the bile. Here we have two of the most serious phases of "a bilious attack," indigestion and bad blood. The pulse is slow, the mouth has a bad taste which is quite bitter, the skin breaks out into eruptions more or less severe, the air looks yellow, sleep is disturbed and the nervous irritability follows. When the last two symptoms increase, there is a disposition to sleep continually, and the case becomes fatal.

Natural Treatment.—If there is itching of the skin, common baking soda is effective as far as any outward application may be. The cause being inward, the remedy should be there applied.

If there is a tendency towards jaundice special attention must be given to that part of the treatment before resuming this. The cause of jaundice may be twofold:

1. Jaundice due to obstruction.
2. Jaundice without obstruction.

The obstruction is some impediment that prevents the flow of bile into the bowels; it is then absorbed into the blood, and its color stains the skin and flesh. This mpediment may be due to gall-stones, tumors, ulcers, local diseases, constipation and other causes. All cases of constipation are attended by some degree of yellow skin.

Symptoms of Obstruction.—The first evidence is in the tinting of the face. Then there is sweating at the palms of the hands and at the abdomen. The urine becomes greenish, varying from a very light hue to a black-green. When no bile enters the intestines the evacuations are a drab or a light slate color. The pulse is slow, falling to 45, 30, and even lower. The spirits are low, the mind is depressed and the patient is quite irritable. From the slow pulse

of one stage of the malady there may be a reaction to a rapid, excitable condition. The poison will reach the brain in severe cases and cause delirium. Hemorrhage is likely to occur and is regarded as unfavorable, as also are convulsions, deep sleep and blackish-green hue, generally ending in death.

A naturally clear complexion indicates a perfect liver.

NON-OBSTRUCTIVE.—There is great dispute among physicians today as to the cause of jaundice when there is no obstruction in the flow of bile to the bowels. The latest opinion seems to be that such jaundice is largely due to a disarrangement of the functions of the liver following an increased destruction of the red corpuscles in the blood. This is often due to the taking of medicines and to poisons, especially such as chloroform, ether, phosphorus, mercury and other kinds; or to the poisons left by typhoid, malaria, yellow fever, etc.

NATURAL TREATMENT.—When the perspiration from the body, particularly at the abdomen, colors the clothing, it is generally true that the jaundice is due to some form of obstruction; and when the evacuations are light drab or clay color, the same cause also exists. The obstruction is, in nine cases out of ten, due to an improper action of the intestines; and, in a majority of instances, this is chargeable to constipation.

We are quite sure that medicines and doctoring are useless in constipation unless there is acute danger from some suddenly formed complication.

We therefore refer you to the treatment for constipation if it is present in your case; and the chances are that all jaundice will disappear. When it is due to abscess, tumor, stricture, or other exceptional cause, the symptoms of constipation may or may not be present. In cases that persist for weeks or months after the system is free of constipation, there is reason to fear cancer or atrophy.

The diet should include milk and meat, fruit that is ripe, vegetables and a general line of foods; but starchy articles should be used in moderation; all pastry should be avoided; and no alcohol in any form should be allowed. Never use fruit that has been sweetened. Fat meat, butter and fried foods are injurious. The best meats are those of fish and lean beef and lamb. The white of eggs is beneficial in a raw state. Coffee and tea are never allowable unless the patient is well on the road to recovery; and then only when strongly desired.

All exercise should be light; heavy work and activity not being helpful to a cure. Avoid excessive perspiration and purging. Moderate exercise in the open air, with thin clothing, is beneficial; but there should be no risk of taking cold. Lemon juice taken just before eating is helpful. Four to six drops of the juice taken just before eating is helpful. Four to six drops of the juice in a fourth of a glass of water, without sugar, will be sufficient.

As all conditions of the liver are affected more or less by what is eaten, it should be understood that the enemies of the liver are three: 1. Sugars and sweets. 2. Much meat. 3. Alcohol.

In seeking a cure of any form of liver trouble you must first take steps to remove any attendant cause, such as constipation, faulty stomach, nervousness, catarrhs, rheumatism, etc., which can be done by using whatever other treatments that apply, for they are found in this book and are at your bidding.

In addition to this general advice we suggest the following:

1. Take no drugs, medicines, charged waters, or any of the articles that are forbidden by chapter twenty-one of your book of Inside Membership.

2. Avoid boiled, starchy puddings, and foods that make starchy lumps in the stomach.

3. Avoid doughy foods, as new bread, dumplings, pot-pie dough, and the like.

4. Avoid all pastry, cake, and all foods made with baking powder.

5. Avoid alcohol, tea, coffee, cocoa and chocolate.

6. Avoid butter and fat meat, and too much meat of any kind; and egg-yolk.

7. Avoid much starchy and sweet foods; and all fruits that have been sweetened, or to which sugar has been added.

8. Eat no part of the animal that is not plain, lean meat. Do not touch the brains, sweetbread, or viscera of any kind.

WHAT TO EAT.

1. The white of egg.

2. Milk and buttermilk.

3. Fresh green vegetables; but no carrots, tomatoes or cucumbers; nor any matured vegetables, as beets, turnips and the like. They are good when half grown.

4. Fruits are excellent, if not too sweet. The acid fruits, if unsweetened, and if perfectly ripe, are the best.

5. Toasted bread at every meal.

6. Well-cooked cereals, if not ground into fine flour, are good.

7. All fresh fish except salmon and mackerel.

8. Potatoes when baked and mealy. Soggy potatoes are very injurious.

9. Lamb, mutton, beef and chicken, if lean; no meat oftener than once a day and sparingly.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 41

Malaria

No disease has been more discussed in the last few years than this, and while the cause of its existence is still in dispute, the methods of treatment are practically agreed upon. In the first place it is settled that the poison which always gives rise to the malady is from the soil. It is earth-born. It has been and still is regarded as the rank energy of soils that do not expend their forces in wholesome vegetation. To this view there are some apparent exceptions owing to a misunderstanding of the terms employed.

Of late years there have been three periods of investigation based upon the three following theories:

The theory of Klebs and Tommasi-Crudeli that there was a specific germ known as the *bacillus malariæ*. This prevailed about twenty years ago and up to the last few years. It is not now accepted.

The theory of Laveran, since confirmed on every hand, that in the blood of a malarial patient there always was found a parasite that lived upon the red corpuscles of the blood and destroyed them. Ten years ago this claim began to receive recognition and was proved to be correct by such scientists as Vandyke Carter, Walter James, Osler, Celli, Golgi, Marchiafara, McLean and others of equal repute. It is now being acted upon by the medical profession in their treatment of the disease.

The theory variously announced, to the effect that malaria is always transported by mosquitoes. This is still new, but enough has been ascertained to enable us to reach the conclusion that mosquitoes carry many forms of disease, as do flies. The latter are responsible for the spread of some of the worst contagions the world has ever known. It is readily proved that flies have access to the rooms where the sick are kept; that in this age of progress few persons are enterprising enough to screen their windows and doors, and that the pests of the house are fought by fans that are dependent on the constant attention of those in charge; with the result that the germs of disease are carried everywhere.

The mosquito is by far the most dangerous of all insects in its ability to spread contagions. To this, almost alone, is due the great epidemic of yellow fever; and to the mosquito is also due the spread of malaria. The latter disease cannot be transmitted except in localities where mosquitoes thrive, nor can it exist except in places where the rank energies of the soil do not expend their forces in wholesome vegetation. Thus these two causes must concur:

1. Rank unexpended energies of the soil.
2. A mosquito locality.

Let either of these be eliminated and the malady will cease.

Every place where stagnant water can be found should be filled; and still ponds, lakes, pools, harbors or inlets where mosquitoes may breed, should be treated with kerosene oil as often as may be needed to drive the danger away. This is done by pouring the oil on the water in the spring and during the open months; allowing it to go with the wind across the surface until it spreads everywhere. It will be seen that a very small quantity goes a great distance. It destroys all life, all germs and eggs. The fight against mosquitoes is now being made systematic and energetic, and much good will result.

We now have the two causes, the combination of which makes malaria possible. The next thing is to see the specific action of the parasite that does the harm. The name recently applied to this germ is *plasmodium*. Very little is known of its nature, as it is never found except in malarial fever. Butschli, of Heidelberg, the highest authority in this line, declares that it is a truly parasitic organism. The latest theory of all is that it is the product of a poison which enters the body in a malarial district, which feeds

upon the red corpuscles of the blood and leaves in their place a dark pigment.

This coincides perfectly with the real action of malarial fever; for in that we see the red corpuscles grow less as the disease advances, and the patient is known as an anæmic, that is, one who lacks red blood. The malarial parasite grows rapidly and makes quick havoc in the body, through this one kind of destruction. The patient soon loses color, and the skin is darkened by the deposit of pigment from the parasite. This is always true. The loss of red blood goes on for what is called the period of development, and then the paroxysm follows. The shortest known time is twenty-four hours after the exposure; but the usual period is from seven to fourteen days; while the longest is about two months. When the poison is once in the system it may remain for a long time and develop on slight exposure. The paroxysm has three stages:

1. The chill. 2. Fever. 3. Sweating.

The chill is always preceded by yawning, stretching, weariness, a headache, and uneasy feelings about the stomach. The lips change to a dark color. The finger joints are slightly purple, the face is like that of a person who suffers from the cold and the spinal column shakes. The last-named action is more or less violent, and may involve the whole body in a rigor, with a fine trembling vibration, or strong shaking, causing the teeth to chatter. Nausea is common. The headache becomes severe. The pulse is quick.

The fever sets in after ten or fifteen minutes of ague; sometimes after an hour of it. The surface of the body that was cold changes gradually to a condition of intense heat, and the face, hands and all exterior parts seem congested and inflamed. Great thirst accompanies this.

The sweating follows, and this relieves the heat. The paroxysms may return with regularity every twenty-four, forty-eight or seventy-two hours, the first being the most frequent kind. It is claimed that different parasites feed upon the blood and thus cause the different types.

Natural Treatment.—If a person is living in a district where malaria is continually being developed the only sensible thing to do is to get out of it. There are some persons who never attempt a cure. Some remain in the place and try to fight the disease by maintaining a high state of vitality. This is successful if it can

be done. Others stay in the place and let the malady pass away of itself. It will do this in about two weeks, but is likely to reappear. Others move away and find themselves generally free from the attacks. We do not believe that there is any treatment except a high vitality that can drive out the disease as long as the patient resides in the malarial district.

In case it is not possible or convenient to move away, the next best thing is to convert the district into a non-malarial one. This can only be accomplished by the united efforts of all the intelligent people there. Two decisive steps must be taken. The first is to ascertain the extent of the district, and then keep it under the best of cultivation, even the lanes, roads and corners. Allow no rank weeds to grow. Keep all other weeds cut before they are three weeks old. Plow them under once in every three weeks, if possible. Raise all the grass, crops, shrubs, flowers, trees, etc., that can be brought forth. In a year there will be no malarial poison. Then find all the pools of water, where mosquitoes might thrive, and set them free, fill them up, or kerosene their surface. Any community can change an unhealthy locality to a salubrious one by these steps. Remember that God told man to till the soil, and that fortune smiles on that people who use every available inch for culture. Never allow a fly or mosquito to light on your skin, nor on any eatable. Keep all doors and windows screened and keep the insects outside. Avoid the drinking water of brooks, rivers and ponds in malarial districts.

Destroyers of the parasites are used in the form of arsenic, quinine and red pepper. The French prefer arsenic. Quinine is the standard remedy in this country. It is much more effective in solution than in any other form; and where it has failed the cause has been due to the form in which it was taken. Still it is useless to claim for it a perpetual power of remedy where the victim remains a resident of the district.

Red pepper, if pure, and if taken judiciously, is a far better remedy than quinine. Its chief victories have been achieved in cases where the system has been so filled with quinine as to be no longer affected by it. To use red pepper take a small quantity, about the size of a pea, and dissolve it or rather stir it in milk, say a half glass of it; then swallow quickly, and wash it down by another half glass of milk or cool water. Repeat this once every four to ten hours, until the parasites are destroyed by the action of

the cayenne. This is now sold at drug stores in capsules. If taken that way, each capsule should be followed by a half glass of milk to protect the stomach. The pepper may not be pure.

Fatal malaria is more common than would be supposed. Lock-jaw has frequently followed the injection of quinine under the skin; as have ulcers also. Pneumonia is quick to set in with an attack of ague. Anæmia, or loss of red blood, is the most common of all fatal forms of malaria. It must not be forgotten that every chill denotes the loss of countless millions of red blood corpuscles, and is a step on the way to *malarial cachexia,* which is so much to be feared. Therefore do not disregard the serious character of the disease, but secure the advice of a physician if there is the least suspicion of danger; and, better still, aid him by cleaning out the poisons in your locality, as well as by following all the advice we have given.

Recent investigations have shown that malarial fever belongs to that class of diseases which require for their transmission the active intervention of a definite kind of mosquito—"anopheles." This genus is not the common one of this region, but is nevertheless present in many localities.

The organism causing malarial fever—the "plasmodius malarias"—is probably a true parasite, and, so far as we know at present, finds the conditions necessary for its existence only in the living human body and in this genus of mosquito, the latter becoming infected by sucking the blood from an infected human being. The malarial organism having thus entered the stomach of the mosquito passes through certain changes in the body of the infected insect and at the end of about ten days reaches the poison gland. After this time, if the mosquito bites another human being the malarial organism is introduced into the circulation of the latter and malarial fever follows.

DANGER ONLY THROUGH MOSQUITOES.

So far as we know certain localities are "malarious" only because they furnish favorable conditions for breeding this mosquito. Malarial fever would not occur in any malarious district unless some infected human being were in it, or came into it and infected the mosquitoes, which in turn infected other human beings.

Recent observations in the intensely malarial districts in Italy and Africa have shown that even newcomers in these regions who

purposely expose themselves by living in the most highly malarious areas, for example the Roman Campagna, do not develop malarial fever if they are carefully protected from the bites of mosquitoes, and further, it has been shown that this disease may be produced with certainty in any locality if a mosquito of the genus "anopheles" is allowed to bite a person suffering from malarial fever and then, after a sufficient time, is allowed to bite a healthy person.

Certain simple precautions suffice to protect persons living in malarial districts from infection.

First—Proper screening of the house to prevent the entrance of the mosquitoes (after careful search for and destruction of all those already present in the house), and screening of the bed at night. The chief danger of infection is at night, inasmuch as the anopheles bite mostly at this time.

Second—The confinement and continuous screening of persons in malarial districts who are suffering from malarial fever, so that mosquitoes may not bite them and thus become infected.

Third—The administration of quinine in full doses to malarial patients to destroy the malarial organisms in the blood and persistence in the use of the remedy even for a few weeks after apparent recovery.

Fourth.—The removal of the breeding places of the mosquitoes through drainage, filling up of holes and surface pools and emptying of tubs, and pails which contain stagnant water. These mosquitoes particularly breed in surface rain pools and surface stagnant water where there are no fish; also exceptional in pails, tubs, barrels and tanks of standing water, though they seem mostly to prefer natural accumulations.

Fifth—In pools which cannot be drained or filled, the destruction of the mosquito larvæ by the use of petroleum thrown upon the surface, by the introduction of minnows and other small fish, which eat the larvæ or by both methods.

These measures, if properly carried out, will suffice greatly to restrict and largely to prevent the occurrence of new malarial infections.

It must be remembered that when a person is once infected the organism may remain in the body for many years, producing from time to time lapses of the fever. A case of malarial infection in a house, whether the person is actively ill or the infection is latent, in a locality where the anopheles mosquitoes are present, is a con-

stant source of danger, not only to the inmates of the house, but to the immediate neighborhood, if proper precautions are not taken.

Stagnant water, swampy lands, night mists, upturned ground, and miasma, all of which have been regarded as causes of the disease, have proved to be but favorable conditions for certain common mosquitoes to breed, and the theory has finally been formulated: "No mosquitoes, no malaria."

The mountain negroes in East Africa guessed this fact long ago, for when they go down to the plains they say that they get a disease called *mbu* from certain insects of the same name, which sting them and cause them to fall sick. It is interesting to find that the insect *mbu* is the mosquito, and the disease *mbu* is malaria.

In the light of the mosquito malaria theory, many of the fanciful precautions of travellers in the tropics turn out to be eminently practical. Some have asserted that the "miasma" could not be breathed through a gauze veil. Emin Pasha held to the tradition that malaria could not pass through mosquito nets, and always took a pair of curtains with him when travelling in Africa. The Jeevas of the Punjab, who fish and catch wild fowl in reedy and malarial marshes, say that they never get the disease though they stay in their boats all night long, because they wrap themselves at sunset in a peculiar costume which covers them from head to foot, and they always keep a smouldering fire in the boat.

Screens ought to be effective in this country.

Though many persons believe that malaria entered by the skin, like the Russian physician who said that he had never contracted the disease in malarial countries, because he had always slept in a mask and gloves, yet it never seemed to occur to physicians that it was the mosquito that punctured the skin and jabbed the germs into the blood. Now that the connection between mosquitoes and malaria is established, it is easy to see that all the accumulated experience concerning the habits of the disease would apply just as well to the insect.

The actual demonstrable proof of the mosquito malaria theory took place in the Roman Campagna last summer, when an English royal commission made a test experiment. These scientific men created for themselves what they called the "mosquito hut," a severely simple house whose chiefest attribute was that it was mosquito proof. There they lived and worked through the whole three months of the Roman summer, in the midst of the most pes-

tilential weather. Cases of malaria were on every side of them, but none of the party fell ill.

The surest relief from insect swarms in the woods is the method used by the Hudson Bay Company. Pyrethrum powder is moistened, shaped into little cones like a chocolate drop, and dried in an oven. When these are burned in a tent or room, they smolder slowly and stupefy all insects, which fall to the floor and may be swept up and burned. For personal relief the woodsman will neglect any part of his toilet sooner than his tar oil for his face and hands, and if he has work to do, he will set his birch bark smudges where the breeze will blow the fumes towards him.

The chief insect problem for the coming years is the extermination of the mosquitoes in malarial neighborhoods. To keep them out of houses, the first thing is to screen the doors and windows, and then to make a daily round of each room with that most efficient of home-made traps, a tin can cover nailed like a shallow saucer on the end of a broomstick and filled with kerosene. This being elevated to the ceiling, and held for a second under each clinging mosquito, causes him to be overcome with the fumes of the oil, and to fall into the trap.

If no one ever made excursions out of doors after nightfall without the gauze veil and the Jeevah fisherman's costume, malaria would soon become extinct; but the problem can scarcely be solved in that way. The suburban dweller, who considers the imputation of mosquitoes and malaria a slander on his property, must organize a relief committee, and see that every water barrel is covered; that every rain hollow is filled up with earth; that every little pond is drained off; that every brook runs free, and that every larger pond is stocked with fish to eat up the pupæ and larvæ. Then he must start a subscription for petroleum—gallons, nay, hogsheads, he will require—and the surface of all the water in the neighborhood must be sprayed with it once a month throughout the summer. Five dollars' worth will treat a hundred thousand square feet, covering it with a thin layer which prevents the young from breathing, and the female from laying her eggs. Petroleum is, up to the present day, the most effective and indeed the only known sure slayer of the mosquito, and therefore the only true preventive of the ravages of malaria.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 42

Neuralgia

This malady is better understood to-day than ever before in the history of diseases.

It is generally a warning that the whole system is being drained of its vitality, or that some one nerve is being overtaxed. The warning conveyed in a neuralgic pain is this: Stop!

Sometimes another malady will give rise to neuralgic pains, such, for instance, as gout, rheumatism, neurasthenia, diabetes, alcoholism, etc.

So readily will the nerves tell you of the loss of vitality that a single indiscretion will bring on severe pains. If you are up till a late hour at night, and your system is not able to endure the loss of sleep, you will have neuralgic pains the next day in the head or about the heart.

The same is true if you have indulged in the sexual act at a time when your vitality was low; and children conceived at such a time will be weak in mind and body.

Hard study at night, or any tax of the mental or physical powers, will bring on these pains the next day. Loss of sleep from any cause will do the same thing. The natural course to pursue is to take the two treatments in this book that give relief from these causes, number eight and number thirty-five.

Then a very small bit of food or gravy that is too rich or difficult to digest will set up stomach weakness, and this will be reflected either at the heart or in the head. Many persons who think they have incurable heart trouble will find that a change of foods and habits at the table will overcome the supposed affection.

On the other hand the inability of the blood to draw from the food enough sustenance to build the body in all its required details will be reflected in neuralgic pains. The cure for this lack of assimilation is to be found in giving a certain class of foods until the trouble has been overcome. These foods are those that have special power in making nerve tissue and nerve force. They are:

Olive oil, to be given after each meal; a teaspoonful one hour after each of the three meals of the day.

Marrow soups. These are very nutritious in this respect.

Roasted almonds. These may be eaten at any time except within ninety minutes of a meal. The nuts must be chewed to a fine pulp in the mouth and then held there as long as possible. If they are swallowed before they are masticated to a fine, silky powder, they will add to the distress of the stomach and nerves. They do not give up their virtue until they have been made very fine by long chewing.

The fat of meat. Several physicians who have made a study of thousands of cases of neuralgia declare that they have found the fat of ham and of bacon, unless cooked crisp, to give relief at once even when medicines could not help.

These four items afford the nutrition that is directly needed in the class of cases we have described.

Habits of life have much to do with the prevalence of the pains, and we suggest that attention be given to the following suggestions:

1. Do not excite the nerves by exposure to drafts while in a state of perspiration.

2. Do not allow the facial nerves to be excited by toothache any longer than necessary.

3. Do not read by a dim light, either at twilight or by the flicker of gas.

4. Do not read while lying down.

5. Do not strain the eyes by looking steadily at any object, especially at a distance.

6. Do not read while facing any light, artificial or natural. The light should always fall sidewise on the matter to be read.

7. Do not indulge in excessive emotion, either of anger or sorrow. The nerves are unstrung and become easily subject to neuralgia.

8. Do not retire later than 9.30 or 10, if neuralgia is a frequent assailant.

9. Never eat less than three meals a day, if subject to this trouble. Plenty of good food, plain and coarse, will oxygenize the blood.

10. Avoid too much brain work.

11. Do not use the eyes when riding in a carriage, street cars or on the railway. The jarring motion will result in neuralgia.

12. Get the right size of glasses if you have pains in the back of the head or in the eyeballs while reading; in case you already have glasses, it is possible that they do not fit your eyes. If you have such pains and do not wear glasses, go to some skilled expert and find out if you need them or not. Many a case of headache and neuralgia has defied all treatments until such step has been taken.

13. In case the eyes become tired, stop using them for a few minutes, lie down, close the eyes and rest as quietly as possible.

14. When loss of sleep or some excess is the cause of the pains, devote as much of the following day as you can spare to resting in the manner just described. We have known of five minutes' sleep driving the pain away, if taken the next day during the working hours.

In case any of the foods named are not suited to some other condition, they should be omitted, and it will be found that there is a malady that needs immediate attention. Loss of sleep should be first of all overcome by using the treatment for that condition. Nervousness may require attention also.

Whatever will restore the vitality and all normal conditions will in almost every instance drive neuralgia out of the body. It must be regarded as a symptom rather than a disease in itself, for it is not in the nerves so much as in their action; that is, it does not affect the tissue or construction of the nerves themselves. A person may have the most perfect nerves and yet be neuralgic if something has taken the vitality out of the system or lowered it by excess or indiscretion of some kind.

Neuralgia is a warning, and we should heed it; for many maladies come upon us without warning, and it is too late to bring back the health.

Before coming to a hasty conclusion in the matter of the real cause of neuralgia, study your recent habits or doings. If you have

been eating any food or fruit to which you are not accustomed, it is well to ascribe the attack to the change in diet. If you are troubled with blind digestion, neuralgia is sure to attend or to follow that; and by blind indigestion is meant that you eat things that are forbidden in chapter twenty-one of Inside Membership, and you say they do not hurt you because you do not feel any pain in the stomach or intestines after you have eaten them.

This recalls the case of a man who has recently died, and who suffered from rheumatism and weak heart. The day before his death he ate cake, ice-cream, mince pie and other things that are forbidden in chapter twenty-one mentioned; and he declared in the most positive terms that not one of them hurt him in the slightest degree; in fact, he never felt better in his life. Not a pain in the stomach and not a pain in the intestines; but his heart stopped; and, when they cut him open after death, they found the mince pie, the cake, the ice-cream and other stuff in a good state of preservation, with the exception of the fact that the ice-cream had melted. This is blind indigestion; painless, yet deadly. The stomach and alimentary canal have become paralyzed so that they give back no pain; yet the acute gastritis stopped the heart.

Neuralgia is one of the results of such indiscretion.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 43

Skin Diseases

It has for a long time been known that there is a connection between diseases of the skin and the food and drink that enter the stomach; but it is only in the last few years that any systematic scientific study has been made of the subject from this standpoint. Progress is being made very rapidly toward a perfect understanding of the cause and effect.

Of course it is well known that the skin is the result of what we eat and drink, and that we cannot make a good product from a bad supply; but certain germ diseases originate in a skin that is of feeble vitality and are independent of the question of diet.

The following skin diseases are directly caused by what we eat and drink: erythema, urticaria, acne, eczema, and scorbutic eruptions.

Diseases that are not directly caused by diet are influenced by what is eaten and drunk; and may thus be improved or made worse as we will.

Skin diseases may arise where the diet is correct, as where the perspiration is suddenly checked. Athletes are almost always sufferers from various eruptions on the skin, many of them having boils, pimples, etc., despite the best of foods and the utmost abstention from alcohol. Their fault is in a full, free perspiration in which the food in process of oxidation and the urea is being rapidly

produced and eliminated through the pores; then a rest is taken in a cold draught, or a cold water bath follows; the urea is shut up in the skin, and the partly oxidized portion turns to uric acid.

The same rule holds good with men and women who, when overheated, seek to get cool quickly. It is more often true of young folks who are active, as in running, playing, dancing, etc. They are more impetuous, less controllable, and rarely care for consequences. A girl of twelve to eighteen years of age who is overheated will get cooled off, regardless of the result to the skin. She argues in her mind, if at all, that a little powder will cover the blotches on the face, and no one can see them elsewhere. Nearly all boys and girls have "horrible skins," to use a term that is common.

ACNE.

This is one of the most frequently seen of the skin diseases that owe their existence to improper food. It consists of pustules that force their way through from the underside to the surface, showing white or yellow looking heads or points. They can be easily traced through to the fat glands below, called the sabaceous glands, because they deposit fat to keep the skin supplied with oil, and to feed the hair. Were it not for this wise provision of nature the hair would be dry, and the skin over the whole body would crack and break as when chapped. The woman who very properly objects to a shiny face and seeks to destroy the oil supply is doing much more and much worse, for she is preparing the way for pimples, blotches, etc. No skin ever shows oil on the surface so as to shine, if the diet is correct; and you cannot with powder and applications overcome a defect on the surface of the skin that is kept alive from errors within.

Acne appears on young people during the age of puberty, say from thirteen to sixteen years; and, if once seated, may remain for four or more years; sometimes through life. It is always caused by improper diet, or errors in eating; but needs like everything else a condition favorable to its origin. In puberty there are important changes going on in the nutrition of the body, and these furnish the combination required when the diet is wrong.

So small are the fat glands under the skin that the least obstruction will set up serious inflammation among them. The fats of the food find their way there; and, if not easily assimilated in the construction of the serum, will furnish just the obstruction

that causes the inflammation. Fat is in a most imperfect condition when it is the result of frying or baking. Pastry depends on fat for its shortness; but its flour has not been cooked long enough to be digestible, and its baked fat, with or without the indigestible flour, is certain to endanger the health of the fat glands. Experiments made with a large proportion of pastry, cake, twice-cooked meats, doughnuts, fried potatoes, fried ham, fried pork, fried bacon, fried eggs and especially pancakes (of which white flour, self-rising flour and buckwheats are the very worst) have always proved that acne would form on the skin even when it had been free from disease. In slightly less degree the same malady may be originated from greasy soups, hot bread, sweets, candy and an excessive use of white bread from fine white flour.

Experts and specialists say that fried fats, pastry, cake, alcohol in every form, tea, coffee, nuts, cheese, sausages, and every kind of rich food should be avoided. Great stress is laid upon the disuse of alcohol, because that poison always tends to inflame the glands of the skin. That is really its first action. But it is easily proved that both facts are true; namely, that alcohol will develop acne, and that fried foods, etc., will also do it just as quickly without the use of alcohol.

The quickest known cure of acne, except by the exclusive milk diet, is to cease the use of tea, coffee, beer, wine, liquor, if any one or more of these are used; also to cease eating all the objectionable articles mentioned. Do not suddenly check the perspiration even if not chilled; remember that any cooling draft may stop the pores when you are overheated, and you may have no warning of it at the time.

It is remarkable how quickly the change of diet will begin to show in effecting a cure. If the progress is not rapid enough you can make use of the milk diet, which is best employed as follows: On arising in the morning and retiring at night drink a cup of hot water, as hot as can be taken. One hour after arising, and every hour during the day, drink a pint of hot milk, and eat a half slice of very brown toasted white bread thinly spread with butter. Continue for a few days. The question of bathing and other care of the skin is treated of later.

Erythema is called a rose rash, and is hardly distinguishable from the hives. It follows the taking of medicines; or, as some physicians claim, it is more often due to dirty clothing, wearing the same garments too many days without change, lack of bathing,

etc. In all cases that so arise the disturbance passes away as soon as the cause is removed.

Urticaria is of the same appearance as erythema, etc., and is specifically known as nettle rash. It has the same blotches or wheals, and is attended by stinging and itching. It is variable, fugitive and evanescent, being liable to appear and disappear suddenly. Sometimes it is a mere blush of the skin; at other times it is raised, and often serum or water forms under the surface. Its cause is usually associated with something eaten. It often follows a meal in which fish, oysters, clams, lobster, crabs, or shrimps may have been partaken. Any one of these may cause the trouble; but we believe it due to a condition of the food, for when perfectly fresh and clean there is no unpleasant consequence from eating any of them. Strawberries give rise to nettle rash in some persons, but not when the berries are fully ripened and not decayed. Bananas are nearly always poisonous, and that is due to the fact that they are picked green and ripened in the impure air of cellars. Tomatoes are likewise the cause of it at times. So is a change of drinking water.

Uticaria or nettle rash may be relieved by sponging the skin with common baking soda, a teaspoonful to a quart of water, and applied almost constantly. Boric acid is also good. Alum water is frequently used. In extreme and persistent cases take a solution of menthol and choral, each a drachm, in two ounces of alcohol and camphor water, each an ounce; and rub on with a sponge. No medicine should ever be taken internally for it.

Hives, so-called, are benefited by a constant sponging with any of the solutions just mentioned. Care must be taken not to get the system chilled by exposure to cold, dampness or draughts. If hot water and carbolic soap are used in bathing, much good will follow, provided the skin is carefully rinsed in tepid water, and then gently rubbed or patted until very dry. After this apply any of the solutions referred to. Remember that the exudations from the skin lodge upon the clothing and act as a direct poison to the surface, from which the disease often comes.

ECZEMA.

This is the most common of all kinds of skin diseases, except perhaps acne in scattered form. The latter condition is almost universal.

Eczema consists of small papules on the skin which cover it. They quickly burst and result in a gummy fluid which stiffens into a thick crust as it dries. The affliction is attended by itching.

Eczema occurs at all stages of life from infancy to old age. It is most common with children when in the first and second periods of teething. But it appears as an acute as well as chronic disease at any year of youth or maturity. It suddenly follows a heavy meal, or continued overeating. All physicians agree that there are three great causes of this malady:

1. Overeating.
2. Undereating attended by unclean linen.
3. Improper food or drink.

The skin is a far more delicate structure than may be supposed. It responds quickly to any change of diet or drink; or to any condition of the system. The persistent presence of eczema while a child is teething shows the connection between the health of the skin and internal disturbances. One of the quickest cases we have ever personally known arose from the eating of a piece of steak for breakfast which was slightly tainted; followed by three hours' exposure to the hot sun. The whole body was soon one mass of small sores which did not disappear for several days. Restaurant meals cause eczema to a great extent, and in some cities restaurant patrons may be recognized by this malady. It is due to the use of meats long after they should have been buried; as well as to the general uncleanliness of the places.

The starving poor who are troubled with eczema are always found to be of the most filthy habits. We do not believe undereating is otherwise the cause of the malady.

Overeating has so often been followed by eczema when all other causes have been absent; and the connection between the two is so well understood that there is no doubt as to its influence. The overeating is either chronic or temporary. The latter is more likely to disturb the health of the skin, owing to its irregularity; but both may lead to the trouble. Some persons on special occasions indulge too much, and this sets up a serious disturbance of the functions of the skin that is difficult to overcome at once.

One case is typical of many others. A man about thirty years of age took his meals at a boarding house where the meats were well cooked to conceal their lack of freshness. He never had eczema before and did not think of the real cause. He accordingly

began to take medicines; it grew worse. He took advice from various sources; but did not lessen his skin disease. At last he struck what was called a sure thing, a series of Turkish baths. He got worse. He then made an attempt to get well by the use of common sense. We advised him to find out how things were conducted in the kitchen. He did so after some trouble. He left the place, and under our advice he continued exactly the same diet elsewhere, except that the foods and meats were known to be fresh, and he got well. His eczema began to disappear almost immediately. This shows the relation of food to the health of the skin.

One specialist in this disease states that 61 per cent. of his patients ate meat three times a day. Another of wider experience who devoted himself exclusively to this subject states that 56 per cent. of his patients were eaters of meat three times a day. Both of them, as well as numerous others, adopted the plan of reducing the meat to one meal a day, and then advising beef, mutton or lamb as the only meats. If the reduction does not bring improvement, cut off all desserts. Shellfish of every kind should be avoided. Some of the worst cases of eczema have followed the eating of fried oysters, when the latter were fresh, and of oysters in stews when they were a little old.

The only absolute cure that can be guaranteed in persistent cases is the adoption of the following diet and treatment: Drink three quarts of milk a day, and take two slices of bread thoroughly toasted and browned at each of three meals. On arising and on retiring drink from a half pint to a pint of hot water, as hot as can be taken. Drink the milk at such intervals of time as will best dispose of it; once every two hours being preferable. If it is not supposed to be fresh, boil it, or bring it just to the boiling point. Change the clothing daily, wear silk underclothing if the disease does not show decrease in three days, and keep the skin clean, but avoid cold water. Hot water bathing followed by tepid or lukewarm water is best, every other day.

When any form of skin disease shows special soreness or itching, take camphorated lard oil on a silk cloth and lay over the place. The ribbed silk is by far the best. Change it every fifteen minutes by adding more of the oil. Always look to the diet for a cessation of the cause.

Children are treated to the routine dosing with iron and cod-liver oil. This is a most barbarous, useless and hurtful treatment;

and the use of either of these medicines should always be avoided. Iron so weakens the lungs as to pave the way to consumption. Cod-liver oil holds the same relation to natural food that the thorn on the stem holds to the rose.

By the diet and treatment recommended in this pamphlet it is certain that the disease will pass away. Then the patient should get renewed strength by adopting the full plan of high regime as described in the book of Inside Membership. No more will be heard of the malady.

PSORIASIS.

This is a chronic disease of the skin accompanied by bright red patches of considerable size covered with bright, shiny scales almost white. In some cases it is hereditary. In other cases it follows a severe nervous shock. But in most instances it is due to years of errors in eating, and is probably caused by high seasoning of meats, gravies and foods in general. The sauces that are used to create an appetite, the ketchups and much else in the same line, may lead to it.

Psoriasis has been directly traced to the eating of oatmeal; and the experiments show that hives, rash and this malady are all increased and decreased, where they exist, by the increased or decreased use of oatmeal. This view is now sustained by leading authorities on the subject of skin eruptions.

ROSACEA.

This is a chronic disease of the face, generally about the mouth, nose, and cheeks and occasionally the forehead. It may have its origin from the same cause as psoriasis; but of all known and studied cases fully 98 per cent. have either been addicted to the use of alcohol or strong tea. Rosacea is usually understood to be an alcoholic disease. But old women who never touch alcohol have been seriously afflicted by the disease as a direct result of tea drinking; and the fact that this habit is a vicious one can be attested by increasing its use on the one hand, and ceasing it altogether on the other hand.

In rosacea the skin is generally so deformed that a permanent obliteration of the blemishes is not possible; but they may be much reduced by adopting the careful diet heretofore prescribed for acne.

In all kinds of skin diseases follow the plan of high regime, and make use of the treatments one, two and thirty as aids to this treatment.

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RALSTON HEALTH CLUB

SPECIAL TREATMENT

NUMBER 44

Weak Heart

The heart is to be regarded as an engine, consisting of valves and pumping energies, known as contractions, by which the blood is pumped to all parts of the body.

As the blood carries all the nutrition by which the wonderful complications of the system are fed and kept in health and life, day by day, and hour by hour, it follows that this blood must be pumped by an engine of great power; and such is the heart, for its giant strokes, by which the entire mass of the blood is driven to every part of the body in a very short time, are feats of greater strength than any machinery of equal size can perform.

This marvelous little engine throbs on continually at the rate of 100,000 beats per day, 40,000,000 per year, often 3,000,000,000 without a single stop. It is the most powerful of machines. "Its daily work is equal to one-third that of all the muscles. If it should expend its entire force in lifting its own weight vertically, it would raise 20,000 feet in an hour." Its vitality is amazing. Lay upon a table the heart from a living sturgeon, all palpitating with life, and it will beat for days as if itself a living creature. The most tireless of organs while life exists, it is one of the last to yield when life expires. So long as a flutter lingers at the heart, we know the spark of being is not quite extinguished, and there is

hope of restoration. During a life such as we sometimes see, it has propelled half a million tons of blood, yet repaired itself as it has wasted, during its patient, unfaltering labor. The play of its valves and the rhythm of its throb have never failed until at the command of the great Master Workman "the wheels of life have stood still."

Oliver Wendell Holmes wrote: "Our brains are seventy-five year clocks. The Angel of Life winds them up once for all, then closes the case, and gives the key into the hands of the Angel of the Resurrection. Tic-tac! tic-tac! go the wheels of thought; our will cannot stop them; they cannot stop themselves; sleep cannot stop them; madness only makes them go faster; death alone can break into the case, and, seizing the ever-swinging pendulum which we call the heart, silence at last the clicking of the terrible escapement we have carried so long beneath our wrinkled foreheads."

The valves are the most important part of this organ. They open to let the blood through, and close on each palpitation or heart beat. If there were no valves, the blood in rushing through would be forced both ways, forward and back; and to prevent this, nature has very kindly and wisely fixed the valves so that they open to let the blood come in and close so that it cannot go back again. Thus it keeps on its course, going around through the circuit of the entire body many times a day.

The heart, more than any other organ, is affected by lack of oxygen; for this lack, coupled with the collection of soil vegetations due to bad food, weakens the tissues of the heart itself. As the cause of heart trouble is the lack of vitalized oxygen, so the natural cure is to supply the lungs with such sustenance, and thus aid the heart. A few facts may be of interest.

1. The heart pumps the blood through the entire body.

2. The heart itself is washed continually by good and bad blood, generally the latter, and is affected by it.

3. The bad blood is purified, if at all, by the lungs, before it comes into the heart.

4. The lungs can only purify the blood by a liberal supply of vitalized oxygen.

5. Listless, inactive people do not breathe deeply, and they continually starve the lungs of their oxygen.

6. Discouraged and ambitionless people are not deep breathers, and do not give the lungs their proper share of oxygen.

7. Excitement quickens and shortens the health, depriving the lungs of oxygen.

8. When the heart is continually washed by impure blood, which is soil-laden blood, the soil is left to clog the tissues and veins, and eventually to destroy some part of the structure of that organ.

The two conclusions to be drawn from the foregoing remarks are these:

A. The heart must have more pure air.

B. The blood must have plain and wholesome food.

As to the question of getting more air, all that need be said is that the patient must, by slow and steady degrees, acquire a deeper habit of breathing when out of doors, must be out of doors a large amount of the time, and must inhale air that has been vitalized by the sun, which means air on which the sun has shone or is shining. The increase in the vigor and fulness of the heart-beats means the forcing of the blood to all parts of the body, the re-building of diseased tissue including that of the heart itself, and the purifying of all the organs on which the heart depends for its aid in sustaining the great burdens that are thrust upon it. Deeper, fuller, more vital respirations will accomplish this.

Then it is not known as a rule that the heart responds to the condition of the stomach. For instance, if there is ferment in the stomach or the intestines, the gases as well as the pressure are more severe on the heart than on the stomach or bowels. Few persons realize this all-important fact. Even those who are told that food-ferment is the most common source of heart weakness or pains at the region of the heart or neuralgia in that locality, are very reluctant to credit the assertion. A woman who was told that to-day made reply: "How absurd to think that what I eat can affect the heart." Another woman who had almost met death from eating pastry and drinking coffee as a lunch was told that she was a victim of heart failure due to gastritis or inflammation of the stomach; and she did not understand how that could be. She soon afterwards heard that her sister had died of heart failure due to acute indigestion; and, on following the papers, she read of seventeen such deaths in three weeks, all heart failure caused by acute indigestion. Then she began to think that the stomach had something to do with the heart. It has more to do with it than any other function of the body.

If you have any form of heart disease, no matter what, it will

result in death, if at all, through some indiscretion in eating. Of this you may be assured.

Now suppose you have an incurable form of heart disease; the fact that you are alive enough to read these pages is evidence that it is not yet fatal. If you have been able to live with it up to this moment, even if you have had it but a short time, it may be set down as a fact that you are able to live on for some time to come if you do not trifle with the condition.

An accident may bring matters to a crisis, and a fatal one perhaps; such as running for a car; or hurrying up or down stairs; or getting excited in conversation; or engaging in a quarrel; or attending a play where the acting is intense; or overworking, overplaying or long periods of toil of mind or body; or eating something that is difficult to digest; or taking ice water into the stomach so rapidly as to lower the temperature of the heart and thereby put on it that excess of strain that is too much for its powers; or drinking charged waters, or beer, champagne or liquor, and over exciting the heart or else setting up the ferment-condition in the stomach that may cause a collapse of the heart; or any one of many acts that are likely to end life suddenly by giving the heart a greater strain than it can bear.

But aside from the question of accident the heart may carry its malady for years without reaching the crisis, if you are very careful in what you eat and drink.

This rule applies to all forms of heart disease. It is not supposed that fatty degeneration can be cured when it has gone far enough to involve all the tissues; but it is certain that many persons have lived a long time with the disease; and they have been able to keep alive by extraordinary care as to foods, drinks and habits. The suggestions we have already made in this treatment would save practically all those who adopted them faithfully.

Nor is it supposed that valvular diseases of the heart are curable whether they are due to rheumatic inflammation or to degenerative changes; but there are plenty of instances where life has been prolonged for many years by great care as to foods, drinks and habits; while exactly similar cases are found in which death followed indiscretion in eating or in drinking or some act that caused strain on the heart.

And so we might go on mentioning all cases of disease of this organ where the patients are living along now, most of them in great

fear of a fatal ending without warning; yet all of which might be given many years of life if care were to be taken of the heart.

As has always been announced the purpose of the Ralston treatment is not to take the place of the physician in acute forms of disease, for he should always be called in such cases; but rather to make his services as unnecessary as possible.

If we can suggest a plan of life that will protect the heart, no matter what the cause of the disease may be, and if that plan will be constantly making the conditions more favorable even when they cannot be wholly cured, we shall have accomplished a great deal in the effort to assist the patient. In this malady we can then say to each and every sufferer:

Save what health you now have.

Add to it all you can.

HABITS THAT ARE HELPFUL.

1. The action of the heart must be increased in its carrying power without adding any extra tax to its burdens. This is done by the plan of outdoor life, deepening the respirations, and keeping as active as the weak condition of the organ will allow.

2. Never get tired. But remember that the more you rest the more readily you will weary. The tired feeling visits the vigorous and strong man and woman in proportion as idleness or long rests are encouraged. It is possible for a person who is perfectly well to get so tired that a standing position of two minutes will be very wearying, even to the point of painful fatigue.

3. Keep actively on the feet, and at the same time avoid getting tired by rests. To stand a minute and rest a half-minute will not weary anyone. The greatest systems of training the heart museles embody the idea of constant action with rests every minute; and patients are made to walk up steep hills by this easy gradation of effort; as they get more strength the rests are not as frequent.

4. Be on the safe side by underdoing rather than overdoing. This rule must at all times be present in the mind. You must school your habits to conform to this idea.

5. Study placidity as the actor would study it; to assume it if you feel it not. Be calm under all circumstances. The great men and women of the world know how to conceal every emotion and every apparent interest in good or bad news. They are absolutely calm. Study this as an art and you can command it at all times.

6. Never allow ice water to enter the stomach; it lowers the heat of the heart, causes its vitality to suddenly drop, and throws an extra strain upon it when the reaction sets in.

7. Take no stimulants unless ordered by the doctor, who will in some cases prescribe whiskey when there is danger of a collapse. Remember that for every moment of false stimulation such as you get from tea, coffee and alcoholic drinks, you must pass through an equal moment of depression, and at such time the heart will have a much greater tax placed upon it.

8. Tea quiets the nerves, reduces the pain and stills the system to some extent. It has always been an enemy of the heart, and its use has led to more deaths than alcohol.

9. Coffee is almost as severe an enemy of the heart as tea, but its action is the reverse. It stimulates and awakens, and is followed by depression in which the heart may collapse. It always weakens that organ. Coffee also holds back digestion, making that function require twice as much time as it otherwise would and leading to palpitation and gastric disturbances.

10. The best stimulant is a natural one and not an artificial drink, such as tea, coffee and alcoholic beverages or medicines. The natural stimulant is the combination which we will call fresh air, constant activity, and special feeding. The last named will be considered in its place in this treatment.

11. Why fresh air is a stimulant has already been stated. Why constant activity is a stimulant may be stated in the following brief proposition: The heart is built by its own blood; this blood carries the debris of life in its current, and such debris is full of poisons; the heart is hurt by poisons of all kinds, including ferment from food and drink and toxins from the unoxidized debris; in order to throw off such poisons it is necessary for the circulation to reach all the extremes of the body, and all the small vessels in the vascular system; but a feeble heart cannot do this, and there is no way left to it except by increasing the vigor of its circulation, which means to add to the impulse of each beat, and this can only be done by a condition of constant activity in the whole body. This is the complete statement of the most important duty of the heart. Constant activity must be physical in its nature, as the use of the mind in study or even reading is a tax on the heart. Haste not, rest often, is the rule.

12. All reading must cease. The reason for this is that all per-

sons who are interested in what they read take very little breath, as may be proved by observation. The mind holds the attention, the vitality of the heart is drawn into the brain, respiration is nearly dead, and the heart is overtaxed at a time when it is denied its sustenance in the form of oxygen and pure air.

13. All writing must cease for the same reason. But it is also true that reading, writing, study, cardplaying, and any occupation that holds the attention while the body is inactive, will deprive the heart of oxygen, fresh air and vitality.

14. Cardplaying and all games that require the sitting position must be avoided. The habit of playing cards causes the chest to be cramped, the heart to be crowded, the mind to take up the vitality, the lungs to do almost no work at all, and the circulation to weaken. More than this, the interest or feeling, whether of excitement or depression, as the luck goes, will overtax the heart, and many a death has followed in the night after a few games. Still another reason is this: The air of the room is generally bad, the deadness of the atmosphere being a burden on the lungs and heart. The same amount of time put into some useful work, or some useful play, or some useful association with outdoor life, will bring to the heart just that extra impulse which is needed under the eleventh paragraph already stated.

15. All exciting or exceedingly interesting conversation must be avoided for the reason that the heart and lungs do very little work when the mind is absorbed in any thought or interest.

16. Theatres, intense recitation, or any form of entertainment that excites the mind will overtax the heart.

17. Long sessions of sitting, no matter where, whether at home, at church or in some place of entertainment, must be avoided.

18. Long rides in the cars are hurtful. Stay at home all you can, and make as much of the opportunities for outdoor life there as you possibly can.

19. Do no lifting. Do not help out on some matter when a little strength is needed. Many a death has followed the eagerness to assist with the hands or to do some other thing that is really a trifle in itself.

20. All your physical faculties should be used at their minimum, and yet constantly used. Haste not, rest often.

21. In case of sudden attack of heart failure, get the shoulders open as soon as possible and plenty of fresh air on the face.

22. When a person has an attack of heart disease, the tendency is to cramp the shoulders and double up the body. This is one of the surest ways of bringing about a fatal result. The first thing, therefore, to be done is to lay the patient out in a position where the shoulders can be thrown as far apart as possible and the chest made free. This simple precaution has saved many a life. A young lady playing at the piano was attacked by this disease and doubled up with its pain. The doctor arrived after some delay and his first remark was: "This young lady's life might easily have been saved had some one known enough to throw her shoulders back." These words came from a very eminent physician. The only method of natural relief is to form the habit of correct chest carriage; and this comes only from the exercise of elevating the vital organs.

23. The exercise of elevating the vital organs is designed to take all pressure from the heart, stomach, and organs below. It is a habit more than an exercise, and is acquired by holding the shoulders down, but not forward or back or in a straight line; then, while the shoulders are held down, elevate the chest in front, and pull in the front wall of the abdomen. This causes the organs within the body, each and every one of them, to take their normal position as required by nature. Nearly all persons except those who are natural athletes allow the vital organs to drop and to fall in a mass in any position where gravity will bring them. This of itself has been known to cause heart disease as well as falling of the uterus.

24. Standing with the weight on the heels taxes the spinal column and also the heart and lungs, as the strain is backward and unnatural. The weight should always be supported on the balls of the feet, and this is true of walking as well as of standing. It has been proved in army life, and in private life as well, that a person can march from five to six times as far if the weight of the body is carried on the balls of the feet, as he can if it is carried as usual with the blow of each step coming down on the heel. Yet the heel should not be kept off the ground; it is an easy matter to allow it to strike first and yet take none of the weight or blow of the step.

25. As long as there is any trace of constipation or of insomnia our treatments for those conditions should be used until the functions of body and mind are normal in these respects.

"Avoid over-exertion of every kind, whether in mind, muscle or emotion," is an excellent rule.

THREE GRADES OF NUTRITION.

There are three grades of food supply for the heart under any and all conditions of weakness and disease, subject to the personal advice of your family physician who may fully understand the case in all its bearings.

THE FIRST GRADE.

DIET. The first grade is what is called diet; that is, a restricted line of foods and drinks. In describing them it is not necessary for us to repeat the twenty-five suggestions just concluded, for they are important in every part of this work. The diet is intended to furnish strength in the most nutritive form, for the system needs all the food value it can get. During a period of extreme heart depression beaten eggs are the most helpful of all foods, for they give the body a complete nutrition and do not overburden the circulation. If bulk is allowed, the result will be a greater strain on the heart. The eggs should be fresh, and a little care can guarantee this. They should be raw and thoroughly whipped in the smallest quantity of milk that will contain two of them. These should be sipped and not swallowed. Let the glands of the mouth take up all they will. As soon as taken, follow with a bowl of marrow broth. Let this be sipped likewise. While it is bulk in the sense that it contains water, there is none of it that will distend the stomach, and the water in the broth will take the place of a supply of drinking fluid. It becomes a stimulant that does not have reaction, and keeps up the even work of the heart; whereas any other sitmulant, such as tea, coffee, liquor, etc., uplifts for the time being and then lets the vitality down again lower than before.

The foregoing is a three days' diet; and the meals may be two hours apart or three, as the appetite may permit. The closer together they are the better the heart will do its work.

THE SECOND GRADE OF NUTRITION.

While the first grade as just given is a strict diet, the next is a more liberal form of eating. It makes use of fresh eggs for the reason that they best serve the heart. They should be reduced now to one whipped egg in a half glass of milk, to be slowly sipped; also the marrow broth as before; to which you may add toasted old bread made at home after the plan stated in your book of Inside Member-

ship. If the bread is not quite old, it may prove injurious, as all starchy foods are apt to cause flatulence on the one hand, or to favor the formation of uric acid on the other. All new bread and all cake and pastry make uric acid; and the weaker the heart is the more of such acid is formed in the blood, owing to the fact that the circulation is not strong enough to oxidize the debris that is always breaking down in the body. Such foods are, therefore, direct poisons, and any physician who allows them to be used under the impression that dieting is not needed, is several years behind the times in the treatment of heart trouble. It is not dieting to omit poisons, whether in the form of foods or otherwise.

As the patient seems to progress it is allowable to add rare roast beef, but never when re-cooked, and never the outer edge; also broiled steak, scraped beef, broiled chicken, boiled fish; after which the food of high regime may be gradually substituted.

THE THIRD GRADE OF NUTRITION.

The third step is to employ any and all of the foods of high regime, as the taste may prefer, but not to go outside of that list. It is not a dieting system, but a food list based on common sense. If you were to feed your horses on the best of hay, the best of corn, the best of oats, the best of bran, and the best of meal, to which pure water is added, would you call that dieting? Not at all. But if you were to feed them on ice cream, pie-crust, new bread, muffins, cake, doughnuts, and similar foods, all of which they will eat for a while with impunity; and, when sickness comes, as it surely will, would you call it dieting to omit the barbarous foods and go back to the plain and wholesome kinds that made perfect flesh? The foods that will poison you will poison the animals. While different beings take different articles, it is so ordained by nature that the basis of all nutrition is protoplasm, and this is the same in the blood of all created beings. All else that is admitted to the body is a burden. If the era of perfection is ever reached it will be when protoplasm is directly made by the use of such foods as compose it.

WORDS OF ADVICE.

Why Treatments Fail.

Two questions are important in connection with the use of the treatments of this book:

1. Will they fail in any case?
2. If so, what is the cause?

When we declare that those that are known as curative treatments cannot fail, we always refer to cases where the treatments have been used as directed. When no attempt has been made to carry out all the directions, we do not class the trial as genuine.

The basis of any true plan of cure is to deal with the chronic rather than the acute conditions. The latter are those conditions that are known as climaxes of the accumulated errors of the past. We do not deal with acute attacks of any malady. In many instances we give valuable advice, but, as the physician says to his patient: "When you get out of this, you must be more careful in the future," so we say: "Be careful to avoid the acute forms of any disease."

As an illustration, take the case of the failure of the treatment for rheumatism. We have watched all cases where it has been sent out, and there were twenty-one cures of rheumatism before a failure was reached. In the twenty-second case we received word as follows: "The treatment which you sent me has not cured me, and I have given it all the attention required." This report called for an investigation on our part; for, while we know that

rheumatism is not easily cured, we felt that the treatment could not fail if persisted in. The result of our investigation showed the following facts:

1. The man laid the treatment away for use when an acute attack came on. He did not even study or read it until then.

2. When the acute attack prostrated him, he took the treatment and tried to read it. Then he gave several orders to his wife to see that the provisions of the treatment were carried out. Receiving no benefit, he called in his doctor, which he should have done at the inception of the acute attack. When he got well he laid the treatment aside and did not even read or study it. Another attack came on, and he again resorted to the treatment, but without success.

3. Then he wrote that it had failed with him.

Under similar conditions it would fail with ten hundred people in every thousand.

This method of dealing with treatments is almost universal with those who report failure. It involves two kinds of dishonesty:

1. Dishonesty in not giving it a trial when pretending to do so.

2. Dishonesty in reporting a failure when there was no failure; for an untried treatment cannot be charged with failure.

We had thirty-eight successes in the treatment for faulty stomach before a single failure was reached, and we investigated the causes of the failure in the thirty-ninth case. The following results were established:

1. The man who tried the treatment well knew that there are certain habits that stand in the way of a cure. These habits are referred to in the first pages of this book. He said that he had followed the treatment for one whole month, and had lived for that month in full accord with the plan of Ralstonism to see if it really would help him. His language was: "I will give Ralstonism a full test and see if there is anything in it." This is what he did:

2. He sat around the house, reading and studying and writing, and yet he knew that sedentary habits are the chief cause of stomach trouble, for they shut up the intestines and throw the poisons back upon the digestive organs. He knew that human beings were made for activity on the feet, and not for dead-living in sitting postures, but he paid not the slightest attention to this first great law.

3. He did not go outdoors except when he felt guilty of staying too much in the house; although he well knew that human beings were made for outdoor life. By his own confession to his father he was out in the open air less than sixty minutes in the day, and even when he did go out he rode all he could, either in cars or in carriages, and he estimated such periods of riding as outdoor living.

4. He worked evenings and often late into the night, although he well knew that the body that has any weak function must be given the best hours of the day to rest, and these are in the late evening or early night. He slept late in the morning on the plea that he could not get sleep at any other time so well; although he knew that an early riser is sure to get natural vitality, and a late riser is sure to become sluggish in any function that is weak.

5. He paid no attention to the development of full and deep respiration, as he could not see its relation to the stomach; yet he had studied that the stomach's duty is to make blood and send it to the lungs, where its purity depended upon the fulness of the respirations; which, being deficient, would turn the poisons back upon the gastric juices and prevent them from carrying on the work of further digestion in a healthful manner. In fact, an examination of the man showed him to have a flat chest and very weak respiration—two conditions that are easily overcome by practice such as all human beings need above everything else.

6. He was a man of unbalanced activities, giving his whole attention to literary pursuits.

7. He made no systematic effort to meet his conditions even in the direct use of the treatment, but read it once or twice and put into general practice such of its suggestions as were most convenient to him. Other persons, less educated than himself, read the treatment fully a dozen times, planned out their course of conduct, paid attention to the general laws of nature as applicable to the human body, and were able to get well, and they have remained well ever since. It is worth the effort. All told, the several requirements are not many, nor are they difficult to one who is thoroughly in earnest. They constitute less than one per cent. of the trouble of getting cured by drugs and other methods, and soon bring all suffering to an end.

The man in question claimed to have adhered solely to the diet and plan of the treatment, and wrote to this effect in the most positive terms. We questioned him closely, and he wrote to a friend: "I wonder why they ask me such questions. Do they doubt my honesty? I have not varied from their directions in the slightest particular. To this I am willing to make oath." Against his most solemn declaration is the following quotation from his mother's letter to us: "My son has tried for the most part to do what the treatment required. But I wish to be fair to Ralstonism as well as to him, and will tell you in confidence that he has, on an average of once every five days, broken away from the directions and indulged in such things as mince pie, pastry in various forms, hot rolls and other things. Before he became a Ralstonite he suffered for days after each indiscretion in eating, but has not appeared to suffer since even though he breaks the rules you gave him. But when I heard him say that he had written you that the treatment had been a failure in his case, I felt that he was doing you a wrong unintentionally."

All failures have been traced to such misuses of them, and subsequent reports have been untrue. In a later case a lady wrote that she had used the treatment for stomach troubles when she had an attack of indigestion, but never between the attacks.

If we have members who are so deficient in intelligence as to hold a candid belief that stomach troubles can be treated only at the time of the acute attacks, we might as well let it be known that there is no remedy for such persons. An acute attack of any malady is nothing but the accumulation of abuses; and, if the abuses are not to be dealt with, the acute attacks cannot be prevented. How does this look as the calibre of the average mind who cannot see why a method of cure should fail? The letter above referred to went on to say: "I was prostrated by severe indigestion, and read your treatment as carefully as I could. I tried to make use of its suggestions. About ten days later I had another attack of the same trouble, and again made a faithful study of the treatment. But the attacks kept coming on with regularity, and I gave up the treatment and went back to medicines. They have not helped me. Have you anything new to offer?"

She had paid no attention to the directions between the periods of attack. The only heed she gave them was when she was in a con-

dition of distress that would not admit a fair trial of any method except the blind swallowing of medicines.

Cures are best effected, not at the time of acute attacks, but in the intervals between them. In this same line of peculiar deficiency of intelligence is the letter we once received from a woman: "I read the treatment all through, but it did me no good. My husband suggested that I read it all through again, and I did, but it did me no good."

The reader is disposed to laugh at the simplicity of the woman who wrote the latter letter; but her intelligence is no more defective than that of all those men and women who pay no attention to a treatment except when the acute attack is on.

Better results would be had if each member will keep in mind the fact that an acute attack is but the accumulation of abuses; it is the collapse founded on what has gone before. It is the falling down of the roof of the house, on which rubbish has been piled little by little until the burden is too great to be borne. When the roof falls in, you remove the rubbish, restore or repair the supports, replace the roof, and that attack is over. But at once you begin to accumulate more rubbish on the repaired roof, and, little by little, it piles up until there is another falling in; a second acute attack. What good is any treatment in a case of that kind?

Yet this is one reason why failure comes.

There is but one sensible course to pursue if you are seeking a cure or even the prevention of any malady, and it is this:

Read the treatment, not once or twice, but many times. Begin to put its suggestions into use without delay, whether you are suffering or not from the disease. Follow all the directions at all times. Do not wait for an acute attack.

If you will adhere to this simple rule you will find the results quite different from those that follow the careless reference to the directions at a time when you are unable to properly comprehend them. These treatments are not for the flippant and unthinking people; *they* were born to take medicines; they expect to have the drugs enter the stomach and do their work, no matter how much or how little attention is given to the inexorable demands of nature.

Sensible people, like the greatest physicians of to-day, have as little to do with medicines as possible. There is no hope in them. Their chief duty is to tide over the acute attack. Be-

tween such attacks nature is the only agency of cure, and it is herein that the great work of Ralstonism is best done. Some physicians do not wish to give credit to our methods for fear their patients will desert them; but the whole-souled doctors, the men of conscience, study our methods and use them; some giving us credit and others refusing to do so.

Knowing that we have an iron-clad rule that prevents us giving to the public the names of those who have our books, many doctors deny all knowledge of Ralstonism, yet make use of our principles just as though they were their own inventions. We have proof of this fact in a large number of cases. The doctor is necessarily a medical man; he has studied the use of drugs, and he has not considered it of importance to investigate the laws of life except as they come under the laws of medicine. For this reason the old-fashioned doctor knows but little of diet or regime. When he prescribes dieting, he invariably goes back to the one rule of omitting the foods that are known the world over to be hurtful to well and sick. He knows but little of the principles on which a certain article of food or drink may be hurtful in one case and not in another. He does not know that specific compounds in the form of common food may be a direct poison in a malady of one kind, and helpful in a malady of another kind.

During the past twenty-five years the work of Ralstonism has shown such marked results in effecting cures, that doctors have taken up the same lines; dieting is now their chief basis of help in connection with the use of medicines; and some of the most skilful physicians use dieting and regime in place of medicines wherever they can. This shows the trend of sentiment in the profession.

We have seen this change in methods going on for a quarter of a century, and we believe that it will not stop until all doctors prescribe natural treatments in place of medicines. Look at the great change that has been wrought by Ralstonism in the attempts to cure consumption. Twenty-five years ago the whole plan was by drugs and medicines, or applications of various kinds; never for a moment was a natural treatment thought of. Now the doctor who says medicine in a case of consumption is hooted out of his profession. No reputable physician dares to mention the use of any internal or external remedy. The time has passed. Why? Because medicines all failed. The patients all died. Not

one was saved in that way. On the other hand, the use of natural methods has cured countless thousands, and is curing more and more every year in proportion to those that are afflicted with the disease. In this dread malady the present plan is summed up in the following words: Constant sunshine, constant outdoor air, eggs, milk, rest, and a few minor matters; but not a drop of medicine. Sanatoriums use none; they follow the Ralston plan the world over. We cured thousands of men and women of consumption long before our methods were adopted by doctors and institutions.

Having made this great and successful fight in the treatment of consumption, our next step was to do the same in the cure of rheumatism. No medicines will cure that disease; yet the doctors and sanatoriums have not fully accepted that idea. They do not cure, and we do. There is hardly any possibility of failure if natural methods are used in exactly the way we have directed. Complete and absolute adoption of the suggestions made in our treatment will bring the cure. Medicines will not. Watch the next few years and note the conversion of the medical profession to our plan, just as we converted them to Ralston methods in treating consumption. So in other maladies, one by one the laws of nature will be made use of, and medicines will pass out except in extreme cases.

If the consumptive were to disregard the directions of the modern plan of dealing with his disease he would die. If he were to make use of the methods only when he had some severe attack of the malady he would die. Those in charge of him see to it that he uses the treatment at all times, day and night, for its good work is going on by night as well as by day, and the fact that he feels almost well at times does not give reason for lessening the attention to the suggestions.

What is true of this disease is also true of all others. Many a diabetic has gone to his grave because, when he thinks he has recovered, he gives up the plan of eating and goes back to the old habits that have caused the trouble. A short time ago we received word from a recovered diabetic that he had been pronounced perfectly well by his doctor, and was going to eat and drink anything he wished. Before we could get word to Europe, where he was then living, he had plunged into a mixed diet and was dead.

A BIRD'S EYE VIEW

OF THE

Causes of Human Suffering.

No fact in the world is more plainly shown than the purpose of nature to set up perfect health in the body when not interfered with. The causes back of the direct causes of ill health are the interferences with this plan of nature; and, so long as these are hurled in defiance at her commands, there will be little hope of arriving at that condition which is known as perfect health. In order that a clear understanding may be had in the outset of this work we will allude briefly to the most active of these causes of human suffering:

1. Sedentary Habits.—The construction of the body is such as to show conclusively that it is intended for not less than eight hours of physical activity in all its parts every twenty-four hours, and this activity should occur chiefly in standing and moving attitudes. The conditions of life are such that these forms of activity cannot be secured, and hence suffering is a necessity. Medicines cannot cure the maladies that arise from locking up the poisons in the body that are sure to result from sedentary habits.

2. Indoor Life.—It is likewise seen that the body is made for outdoor life; and its health has the same relation to such life that plants and animals hold in their normal existence. Until the most recent eras human beings were not sedentary nor were they

shut up for hours a day in hot and close rooms. In the olden times they were bathed in the air and sunshine of outdoor life, and were hardy and healthy. But modern conditions are such that people must stay indoors in order to attend to their work, and hence they must suffer.

3. Night Life.—The first hours of the night, from about eight o'clock to eleven, are the health-giving hours of the whole twenty-four; and nature intends them for rest, as may be clearly proved by even a glance at her operations. But we cannot ask any person to fall in line with the plan of nature, for the answer comes back that it will make no difference in the health of such person. We do not suggest that nature intends us to go to sleep at eight o'clock; but there should be a suspension of the taxing and straining of the nerves and mind after that hour. It ceases to be the time for exhausting thought or labor. Yet the majority of sedentary people do their severest tasks in those hours that follow eight in the evening. Social activities, banqueting, exciting pleasures, study, intense interest in reading and talking; all these reverse the plan of nature and humanity suffers.

4. Weak Respiration.—The lungs do more for the vitality and general health than all other influences combined; yet they have been so reduced in their work that they are now performing about one-tenth of their assigned duty in this age. The lungs are leaves on the tree of the human body, and they are made for outdoor breathing. Their habits are the key to vitality, whether of the heart, nerves or brain.

5. Unbalanced Activities.—It is a well established fact that the mind as well as the functions of the whole body must have a variety of activities demanding attention and work. In former times the tendency was toward the all-round man or woman. To-day it is toward one-sided life and thought.

6. Formal Meals.—By this term is meant the custom of indulging in fancy dishes and rich cooking, generally found at formal dinners, etc. Our remarks beginning on page 321 of this book should be carefully studied in this connection.

7. Coagulated Food.—It is not generally known outside of the chemist's laboratory that a temperature above 160 degrees will coagulate starchy food as well as albumen; and that the increase of the heat up to the boiling or baking point will so set the coagulation that the food cannot be digested except under unusual

conditions. The result is fermentation, and this works in various ways throughout the system until some organ fails to do its work. The vast majority of necessary food is of the starchy class. Humanity cannot easily get along without it, for it includes bread, the staff of life, as well as all grains, potatoes, and other things in common use. As these foods cannot be eaten in a raw state except in a very limited way, it is necessary to cook them; and they must be cooked until they are past their state of coagulation. This requires long cooking in almost all cases. As most bread, and all rolls, muffins, pancakes, doughnuts, sweet cakes, pastry, crackers, biscuit, snaps and hundreds of other things are cooked enough to produce starchy coagulation, and not enough to pass that state, it follows that they are injurious to the system; and this fact is proved by the ferment, poisons, toxins and disease which they set up in the body. When cooked for a sufficient length of time, starchy foods are the basis of the best health as far as the use of food is concerned. But the art of cooking to-day is directed to pleasing the palate; just as the decayed meat is covered with gravy and condiments in order to conceal its taint, and is then made most delicious to the taste; the sickness that follows it being ascribed to the thing that the individual most dislikes to eat or do.

8. Capillary Weakness.—The duty of daily building up the waste parts of the body, on which life itself depends, is charged to the capillaries more than to any other function. These little activities are engines that throb and beat, as they act upon the blood which passes from veins and arteries. Under the conditions of modern living, they are kept clogged and choked, so that they are unable to throw off the waste material; and this is hurled back upon the heart, the lungs, the gastric juices, the liver and the kidneys. Not until such weakness of the capillaries is overcome can the physician hope to make a favorable prognosis. But why not seek to prevent the error by daily attention to the body? Very little time is needed, and it will accomplish what medicines cannot attain under the most favorable circumstances.

9. Apothecary Grocers.—The store of the grocer to-day is in reality an apothecary shop. It contains prepared goods in cans, jars, glasses, pasteboard, paper and what else; practically all of which may be regarded as chemically treated, or else directly

adulterated; for, under cover of such outsides, it is an easy matter to doctor the contents. The staple foods of life are preserved against decay and worms by being lightly covered with the vapor of poisons that not only keep off such invasion, but also prevent the bacteria of digestion from acting on the nutritive parts of them. The plain foods of a generation ago are rarely for sale now. The bottled goods, the contents of jars, tubs, firkins, pails, glasses, jugs, cans and other packages that contain things intended for the human stomach, are absolutely unfit for such use in fully ninety-nine instances out of every hundred. The true type of grocer is one who sells the plain, simple products of the land and of the mills, in open bulk, where adulteration is least likely to occur; for these were the conditions in the era when health and vitality were at their best. Avoid package goods. Avoid cooked goods. Put your honest legislators to the task of watching the flouring mills of the land, to keep alum and other poisons out of the staple food of humanity. These three precautions will do more to build up a healthy people than any other three we can name.

10. ADULTERATIONS.—These exist in everything that can be put in bottles, glasses, cans, jars, jugs or other packages. The wretched man or woman who seeks food and gets poisons is soon driven to stimulants; then come the myriad forms of adulteration in beers, wines and liquors, despite which fact the torn system must have them; and now comes the breakdown of the mind and nerves, for which deadly drugs are taken until the will power is enslaved, and, finally, comes the desperate dependence on medicines, only to get further adulterations, for there are very few drugs that are not saturated with the demon greed, that universal devil that stalks everywhere. If you could collect together in this country all the goods of all kinds that are on sale to-day containing adulterations, and make one heap of them, you would have a mountain besides which the loftiest peak of earth would stand abashed by its insignificance; and against this enormous mass you might place the purely made foods, drinks, medicines, etc., and you would hardly make the ground bulge into a foot hill.

When foods cannot be obtained in a condition fit for eating, when the packages that contain them are embellished with ornamental print that describes lies, when the hungry system must build its weak support on tinsel boasts, when in despair the wretch seeks stimulants only to find those that are most loudly

advertised to be the most villainous, when the final source of hope, medicines, must be classed in the same category, then there is but one more refuge, and that is suicide.

Suicide consists in taking one's own life by violent means, as by poisons, drugs, pistol, gas or other method. It also may be done by a wanton giving up of the battle of life, by despondency which stops the work of the brain and heart, or by refusing to stand heroically in the breach and make use of the other means that are at hand whereby existence may be prolonged, and the conditions of living made more attractive.

This is an age of suicides. They are everywhere on the increase. In a recent conversation with a coroner we were told that suicides were so numerous that certificates of death were given as for accidents in every case where it was possible to do so rather than have such an increase of self-destruction go on record in the United States.

It is to offer to all who are willing to make the fight for health the means of securing that great boon that we have prepared and published this volume. *It will not fail in any case except where there is a neglect of some of the requirements.* The human will is so weak, especially among the sickly, that friends should see to it that the treatments are faithfully adopted even in the smallest details. When failure occurs we know as an absolute fact that some of nature's laws have been violated, and the most solemn declarations to the contrary cannot shake the truth from its pedestal.

Closing Remarks

The forty-four treatments in this book represent the best and latest science of to-day along the lines of natural treatment.

We ask you to read carefully the remarks made in the final pages of this volume, also those that are found in the few pages beginning at end of the eleventh treatment, and those that follow the last or forty-fourth treatment. You will be convinced, not only from these remarks, but also from an observation of the drift of methods among the best physicians, that it is only a question of a few years when all forms of treatment will depend wholly on nature except in the most critical acute attacks, and these are likely to be averted by proper use of nature in advance.

Ralstonism, therefore, is not a fad or something new for the chosen few, but is the forward march of all humanity.

NEW DISCOVERIES AHEAD.

At the present time all that is known to us is put in this book.

But we are at work on other matters, and science is delving into the unknown, with a certainty of bringing new truths to light. It is more than probable that we shall have much that is new to offer to our members, and that within the next few years.

While no change will be made in the forty-four treatments of the present volume, it is likely that additional matter may be acquired. It is also quite true that many diseases and disorders that we have not dealt with will be mastered and suitable treatments published. We believe this to be a fact because Ralstonism has never flagged in its progress. It has changed its printed matter quite frequently, but never has failed to build upon the old and added much that is new. For these reasons all loyal members have gladly welcomed our works as they have appeared from year to year.

The cost of these books is not in the paper and printing; it is chiefly in the preparation of them and the accumulation of the facts on which they are based. Thus one treatment may involve the expenditure of a fortune, and the presswork and paper may cost comparatively little.

The present book is brought within the reach of members at a price that is ridiculously small, even disregarding the expense to which we have been put in securing the knowledge contained in it.

It would, therefore, be fair to charge a similar price for subsequent discoveries and treatments, but we wish to make the following

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